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A

HISTORY

OF THE

CHURCHES AND MINISTERS,

AND OF

FRANKLIN ASSOCIATION,

IN

FRANKLIN COUNTY, MASS.

AND

AN APPENDIX RESPECTING THE COUNTY.

BY REV. THEOPHILUS PACKARD, JR.,

Late Pastor of the Congregational Church in Shelburne, Mass.


BOSTON:

S. K. WHIPPLE AND COMPANY,

100 WASHINGTON STREET.

1854.

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P R E F A C E .

THE chief object of this work is, to present a brief view of the most important and interesting facts in the history of the Orthodox Congregational Churches and Ministers of Franklin County, Mass. In doing this, it has seemed suitable to take some notice of the other religious denominations in the county. To furnish a full and particular history of any religious denomination, is a work that belongs most obviously to a member of that denomination. Hence the brevity of the account given of those religious orders to which the author does not belong. So intimately connected has been the Franklin Association of Ministers with the Orthodox Congregational Churches and Ministers of the county, that a brief sketch of its history, and some notice of its members and its licentiates, seem necessary to the completeness of this work. The Appendix is designed to furnish a variety of information relative to the county, which is not collected in any single work, and to which reference can easily be made.

This work is intended to be a collection of *facts*. It has been the aim of the author to relate, upon satisfactory evidence, what has taken place in reference to the subjects here considered; and not generally to offer his conjectures, or speculations, or inferences. No small amount of time and effort has been required to obtain full and reliable information. To secure such information, probably about eight hundred letters have been written, and nearly as many received. All but eight of the living Orthodox Congrega-

tional Ministers, who have been and now are pastors in the county, and who originated from it, have themselves kindly furnished the statistics in their history. This work was commenced seven years since, under the direction of Franklin Association ; but they subsequently committed it entirely to the hands of the author. He alone is responsible for the production.

It is believed, that no work, embracing just such a field as is here occupied, has yet appeared before the public. This is only an approximation to what should be done. Should this humble attempt exert any influence in leading to the preparation of full and detailed Ecclesiastical and Ministerial histories of the different sections of our country, or of New England, one valuable purpose will be answered. Such histories ought speedily to be written. Respect for our noble ancestors, justice to ourselves, benevolence to our posterity, and the interests of the Christian Religion, demand them.

In the accounts given of Ministers, the author has intended to give only the statistical facts in the history of the living, and generally to insert the biographical notices written by others, respecting the deceased. Such biographies occupy no small portion of the volume. As correct delineations of Preachers of the Gospel, who either received more or less of their early training in this county, or who exercised the functions of the pastoral office in the churches of the county—being men of widely different endowments, habits, tastes and degrees of education—and many of them having been pioneers in the ministry in the newly settled towns of this region, and consequently subjected to peculiar hardships and privations—the biographies, it is hoped, may not be uninteresting to the religious and reflecting portion of the people in the county. In those unhappy cases, in which ministers have fallen into faults or immoralities, only a brief and general statement of the fact has been given ; minute details have been omitted.

In the limited account given of those denominations, with which the author is not connected, he has especially endeavored to state facts with fairness and correctness. For his information he has been chiefly dependent on the kindness of ministers, officers, and members of churches, and others connected with those denominations. If mistakes have been made, they probably originated with those who furnished the accounts.

EXPLANATION.—A few explanatory words may render the plan, method, and statements of the following work more intelligible and easy of comprehension. A few facts of a general nature respecting the county and the several towns, are deemed a fit introduction to a particular account of the churches and ministers in the respective towns. A more full account of churches and ministers is given in some cases than in others. The reason for this, generally is, inability to procure the information lacking. In some cases, the early records of churches are not to be found. For this reason the enumeration of religious Revivals and Ecclesiastical Councils, and some other events noticed in the following pages, is not complete. Ministers from this county who became Presbyterian, are ranked in the Congregational order, and the distinction between these two orders is not generally observed in the account of ministers given in this work. Although a person has preached but a short time, and has then wholly left the ministry for some other employment—and although he has not been ordained—yet every such person who has originated from this county, has been reckoned in this work as a Preacher, so far as the knowledge of the author extends. If a preacher has not been ordained, he is not strictly a minister, but a licentiate; and in this work the title of Mr., and not of Rev., is applied to him. When ministers have left one denomination for another, they are noticed and reckoned in both the denominations. When it is said in the following pages, that a minister or preacher

originated from a certain town, it is meant, either that he was born in the town, or lived in it in early life. In the account here given of the Methodists, the distinction between the Episcopal and Wesleyan orders, and between a church and a class, is not probably always observed. As the Unitarian denomination was once reckoned as belonging to the Orthodox Congregational order, and the time of separation is not definitely fixed, it has been a difficult and delicate work to state *when* the seven Unitarian churches in the county that were originally Orthodox, changed their denomination; and consequently the statements on this point have been somewhat general and indefinite. The pastors of these churches at the period when this change of denomination was in progress, have been classified as Orthodox or Unitarian, according to the best information of the author. If he has erred in the classification, his error is unintentional. The religious organizations among the Universalists are not called churches but societies. In the arrangement of the towns, and of the different denominations, except the Orthodox Congregational order, and of the preachers who originated from the county, the alphabetic order is generally observed. A star * prefixed to the name of a preacher signifies that he has deceased. The mark of interrogation annexed to figures indicates an uncertainty as to their correctness.

While mention is made of *some* of the persons, who have preached as supplies among the various churches, yet it is not pretended that the whole number have been noticed. It has been found impossible to learn the names of all who have supplied for brief periods—especially in the early history of the churches. Probably the names of all the preachers in the other denominations beside the Orthodox Congregational, who have originated from the county, are not mentioned in this work. After taking great pains, the author has enumerated all of this class known to him.

In preparing such an amount of *statistical matter* as is found in this work, respecting which it is so easy to make

mistakes and so difficult to be correct and accurate, the author dares not flatter himself, that the book is entirely free from errors in this respect. He has done all that seemed reasonable and practicable, to make it a reliable repository of facts respecting the Ecclesiastical and Ministerial History of the county. As such it is humbly commended to the candid attention of the people of the county, for whom principally it was prepared.

FRANKLIN COUNTY, MASS.

IN 1662, the territory of this county, then inhabited only by wild beasts and Indians, was incorporated as a part of Hampshire County. It was incorporated as Franklin County, June 24, 1811. The following graphic description of it is given in Hayward's Gazetteer of Massachusetts, published in 1849:—

“It is bounded on the north by Windham County, Vermont, and a part of Cheshire County, New Hampshire; east by Worcester County; south by Hampshire County; and west by the County of Berkshire.

“The surface of Franklin County is elevated; the Green mountain range extends from north to south, presenting some of the wildest and most picturesque scenery in the state. The soil of the county, however broken by hills of no common height, is exceedingly fertile; its numerous expansive valleys of rich alluvion produce the finest crops of all sorts of grains and grasses; while its mountain-sides afford rich pasturage for countless flocks and herds.

“Few sections of our country equal the county of Franklin in the extent and value of its hydraulic power. The noble Connecticut pierces its centre from north to south; the romantic and powerful Deerfield pours its volume of water from the west, while Miller's river comes in from the east with its rapid current, joins the two former near the heart of the county, and passes to the ocean. These rivers, combined with their numerous tributaries, watering every section of the county, produce a water-power of great extent and usefulness.

“Until within a few years the people of this county have confined themselves chiefly to the pursuits of agriculture; and in that their soil and climate have favored them; but since it has been discovered that our workshops had better be located at home than abroad, they have commenced manufacturing most of those articles for which they had been dependent on others; and it cannot be doubted that in a few years, with its gigantic water-power, aided by steam in its transportation, this hitherto secluded county will become an important district, both in its agricultural and manufacturing operations.”

The territory of the county has been calculated to contain 723 square miles. It is divided into twenty-six incorporated towns; of which the following is an alphabetical list, viz.: Ashfield, Bernardston, Buckland, Charlemont, Coleraine, Conway, Deerfield, Erving, Gill, Greenfield, Hawley, Heath, Leverett, Leyden, Monroe, Montague, New Salem, Northfield, Orange, Rowe, Shelburne, Shutesbury, Sunderland, Warwick, Wendell and Whately. The population of the county in 1790, was 21,743; in 1800, it was 26,300; in 1810, it was 27,421; in 1820, it was 29,418; in 1830, it was 29,630; in 1840, it was 28,812; and in 1850, it was 30,869. Excepting Dukes and Nantucket, it has the smallest population of any counties in the state.

The first settlement made in the county, the first church formed, and the first minister employed and settled, were in Deerfield. The early settlers of this town, Greenfield, Bernardston, Northfield, and some other towns, passed through some terrible scenes of Indian warfare.

Religious controversy has not greatly prevailed in this county. About the middle of the last century, some discussion arose respecting the terms of admission to the church. In the early part of this century, the subject of christian fellowship between the Orthodox and Unitarians was agitated with some interest and zeal in the community. About a quarter of a century since, the respective religious systems of the



Orthodox and Unitarians, were subjects of discussion to a considerable extent in the county. Between 1818 and 1834, five Unitarian churches or societies were formed in the county; and six Orthodox churches were organized, which to some extent were secessions from Unitarian churches.

Many of the churches have enjoyed repeated seasons of religious revival. In 1831 and 1832, protracted meetings of several days were held in many of the religious societies in the county. During the year 1831, more than 550 were admitted to less than twenty of the Orthodox Congregational churches.

There are now in the county eight incorporated Academies; about 8,000 children in attendance on the district schools; about 50 practising physicians; some 25 counselors, and 160 justices of the peace; and about 80 churches, 80 religious meetings on the Sabbath, and 80 preachers, of all denominations.

ASHFIELD.

The territory in this town was given to Capt. Ephraim Hunt of Weymouth, for his services in the Canada expedition of 1690. It was actually conveyed to his heirs in 1736. In honor of Capt. Hunt it was called Huntstown till its incorporation June 21, 1765. The town began to be settled about 1742. It had a small military garrison in 1750. On account of the French and Indian war the settlements were abandoned for a season in 1755. Its population in 1850 was 1394. Five churches have been organized in this town, viz., one Congregational, two Baptist, one Methodist, one Episcopal, and a Universalist society.

CONGREGATIONALISTS.

CHURCH. The Congregational church was organized Feb. 22, 1763, with 15 members.

The first *Meeting-house* of the Congregationalists was built in 1766. The second was built in 1812. Col. John Ames,

of Buckland, contracted to build this house, and had nearly finished it, when he committed suicide. The fear of sustaining a serious loss by the contract, and probably a degree of insanity, led to this melancholy catastrophe. The second house was thoroughly remodeled about 1840.

Eleven *Revivals* have been enjoyed by this church and people, resulting in the addition of about 430 members to the church. The first was in 1780, and 25 were added; in 1797, and 71 added; in 1801, and 13 added; in 1807, and 46 added; in 1816, and 20 added; in 1821, and 81 added; in 1828, and 18 added; in 1829, and 87 added; in 1831, and 36 added; in 1834, and from 20 to 30 added; in 1843, and 14 added.

Several *Councils* have been called to settle difficulties among this people; one was called in Feb., 1774; one was called April 24, 1832; one by an excommunicated member, July 1, 1835; and one by the church, June 1, 1847.

The *Charitable contributions* of this people, in 1853, amounted to \$329 50. The church in 1853 numbered 180. In 1852 the Sabbath School contained 245 members.

The first Congregational preaching in town was by Revs. Messrs. Dickinson of Hadley, and Streeter. The following persons were invited to become pastors of the church, who did not settle in the ministry in Ashfield, viz., Rev. Sylvester Woodbridge in 1815, for whose ordination a council was convened, Jan. 2, 1816, but, upon the presentation of a protest, they declined to ordain him; Rev. Stephen C. Crosby, May 6, 1818; and Rev. Ezekiel Russell, Nov. 30, 1835. This church has existed about 91 years, and has had settled pastors about 87 years, and has been destitute of the same only about three years. This church has had eight pastors.

PASTORS. 1.* REV. JACOB SHERWIN was ordained as pastor of this church, the day after its organization, Feb. 23, 1763, and, after a ministry of about eleven years, was dismissed May 17, 1774. He was born in Hebron, Ct., Feb. 25, 1736, and graduated at Yale in 1759. After his ordina-

tion in Ashfield, a contest arose between the Congregationalists and the Baptists respecting their claims to a lot of land of several hundred acres, which was to accrue to the society which first settled a pastor. The case was decided in law in favor of the Congregationalists. Conflicting accounts of this affair are given by the different parties. The views of the Baptists on the subject, are given in the Minutes of the Franklin County Baptist Association for 1852. Mr. Sherwin lived in Ashfield several years after his dismissal; officiated as a justice of the peace, and as town clerk, and preached some in Buckland, and other neighboring towns.

Mr. Sherwin at length removed to Sunderland, Vt., and was installed as the pastor of one of the Congregational churches in that town, March 18, 1790. Rev. Nehemiah Porter, of Ashfield, preached the sermon on the occasion. Some singular circumstances occurred in connection with his settlement in this latter place. A lot of land in the town had been given for the support of the pastor who should be first settled. Two churches had been formed in different parts of the town, and each wished to have its minister settled first, so as to obtain the land. Both pastors were settled on the same day, and the land was claimed for both. Rev. Dr. Lee, afterwards a pastor in Colebrook, Ct., and Rev. Mr. Sherwin were the pastors. Suits at law were commenced. "The matter was continued in the County Court for a long time, and a great deal of curious testimony was adduced from the clocks and watches of Sunderland, respecting the point in question. At length, with a discrimination which has seldom, if ever, been equalled, it was decided that the settlement of Mr. Sherwin preceded that of Dr. Lee about *two minutes*. This settled the matter in respect to the law, but not in respect to the Gospel. The expenses of the suit were heavy, and the alienation such as could not be healed. Some of the best men left the place, among whom was the father of the late Jeremiah Evarts, Corresponding Secretary of the American Board. An awful

declension followed, and the moral desolation remains yet to be repaired." See *Am. Quart. Register*, vol. 15, p. 135. Mr. Sherwin was unable to officiate as pastor for several years previous to his death. He died and was buried in Sunderland, Vt. Rev. Mr. Jackson, then of Dorset, Vt., delivered the sermon at his funeral. The following is the epitaph on his monument, viz. : "In memory of Rev. Jacob Sherwin, who died Jan. 7, 1803, aged 66 years, 10 months, and 7 days."

"When Christ appears in yonder cloud
With all his favored throng,
This dust shall wake and sing aloud,
And Christ shall be the song."

2.* **REV. NEHEMIAH PORTER** was installed Dec. 21, 1774. On the first day of the council only two ministers were present; messengers were despatched for the absent members. Mr. Hubbard, of Shelburne, arrived the next day, and the council proceeded. Mr. Porter preached his own installation sermon. He was born in Ipswich, March 22, 1720; graduated in Cambridge in 1745; ordained in Ipswich, Chebacco Parish, now Essex, Jan. 3, 1750; dismissed in June, 1766, and then preached several years at Cape Canso, Nova Scotia. He lived to have two pastors successively settled as colleagues with him in Ashfield. Being in his one hundredth year at the settlement of his last colleague, he ascended the pulpit on that occasion, and, blind by age, and tottering in step, with a tremulous voice affectionately exhorted the people to live at peace among themselves. The following obituary notice, by Rev. Thomas Shepard, was published in the *Boston Recorder*, vol. 5, No. 33:

"Rev. Nehemiah Porter was born at Ipswich, in the County of Essex, State of Mass., March 22, 1720, O. S., of honest and respectable parents, who early dedicated this son to the Lord, and brought him up in his fear. Nehemiah, when a child, was put under the instruction of the Rev. Mr. Wig-

glesworth, the faithful and pious minister of the parish where he lived. Here he became the subject of deep religious impressions, which issued in a hopeful conversion to God, the evidence of which he exhibited by a public profession of his faith in the Lord Jesus, and by a life and conversation which adorned his profession. At length a strong desire was excited in his mind to become a minister of Christ, and to preach and recommend that religion to others, the excellency of which and the power of which, he had seen and felt in his own soul. This being communicated to his father, with whom he then lived and labored, he was again sent to Mr. W., to attend to his preparatory studies. * * Soon after his settlement at Chebacco, he married his first wife, the daughter of Rev. Mr. Chipman of Beverly, by whom he had ten children. With this amiable and pious woman, the companion of his youth, he was called to part in the meridian of her life. * * * In 1778 Mr. Porter married his second wife. * * He occasionally exhorted and prayed in public, with edification to his hearers, until he reached his one hundredth year. In June, 1819, the Rev. Thomas Shepard was ordained the second colleague with Mr. Porter. Hundreds, if not thousands, will remember to the day of their death, the novel and melting scene of the ordination day. They will remember the venerable appearance of their senior pastor, bending under the weight of about one hundred years, as he passed along the broad aisle, leaning on his two staves; they will remember the firm and steady step with which he ascended the pulpit stairs without aid, the fervency with which he engaged in the consecrating prayer, with his apostolical hand on the head of his young colleague, and the distinct, audible, and affectionate manner in which he addressed a few dying words to his beloved flock, in the form of a charge. With his second colleague he lived in great harmony and christian affection until his death.

“As a *preacher* Mr. Porter sustained a very respectable character; if not a star of the first magnitude, yet he shone

with a clearness and degree of lustre, which rendered him an ornament to the church. * * * His sermons were always plain and simple, well calculated to instruct and impress the mind, and delivered with remarkable animation, pungency, and holy fervor. His ministerial labors were blessed to the awakening and converting of many sinners, and to the enlightening, comforting, and edifying of many christians. * * *. For several years, previous to his death, religion was the constant theme of his conversation. It may be truly said, that he preached daily to those who visited him in his own house. * * * He devoted many hours, every day, to secret prayer. * * * He trusted solely in the merits of Christ for salvation. When told that he had labored a long time in the ministry, and had been instrumental of doing much good, he would reply, "I have been very unfaithful. I hope I shall obtain mercy through Christ." * * * He expressed great confidence in God, and spake of death with much composure. At 9 o'clock, P. M., (Feb. 29, 1820,) he calmly fell asleep in peace."

The following incidents, communicated to the author, will still further illustrate the character of Mr. Porter. He was a chaplain in the American army, at the surrender of Burgoyne. He used to say, with a great deal of animation, "I conquered him. The decisive blow was struck, and the battle decided, while I was holding a season of special *prayer* in a retired place, with a few pious soldiers." He had great firmness and decision of character. Once, when preaching on politics, a gentleman of the opposite party rose in his pew and said, "Mr. Porter, you had better let that subject alone." Upon which, with a stamp of the foot, and great energy, he exclaimed, "Silence," and proceeded with his discourse. He was a strict observer of the Sabbath. He would frequently go into his field, where his men were at work, on Saturday afternoon, to urge them to finish their labor by the going down of the sun.

At Mr. Porter's request, Rev. John Emerson of Conway

preached his funeral sermon. He lacked but twenty-two days of completing one hundred years. On his gravestone, near the Congregational church, is the following epitaph:—
 “Mr. Porter was a faithful minister of Christ; with long life he was satisfied; he fell asleep in Jesus, in hope of a joyful resurrection and a blessed immortality.” “The righteous shall be in everlasting remembrance.” He held the pastoral office in Ashfield, about forty-five years.

3.* REV. ALVAN SANDERSON was installed as colleague with Mr. Porter, June 22, 1808. He was born in Whately, Dec. 13, 1780; graduated at Williams College, in 1802; studied theology with Rev. Dr. Hyde of Lee, and for a short time, with Rev. Dr. Lyman of Hatfield; was licensed by the Berkshire Association, Oct. 17, 1804; was ordained as an Evangelist, at Westhampton, Feb. 4, 1807; the ordination sermon was preached by Rev. Rufus Wells of Whately; and he fulfilled several missions in Vermont and Maine, in the service of the Hampshire Missionary Society, previous to his settlement in Ashfield.

The following is an extract from a biography of him, written, it is supposed, by Rev. Mr. Spaulding of Buckland, and published in the 14th vol. of the Panoplist and Missionary Herald for 1818, at page 393:—

“His duties to his flock occupied his time, and engrossed the sensibilities of his heart. In their afflictions, he was afflicted; he sympathized in their sorrows, and rejoiced in their welfare. On occasions in which he thought his public performances had not possessed a warmth suited to the solemnity of the subject, his reflections on his own unworthiness and coldness, and his earnest supplications for pardon, showed his estimation of the responsibilities of his office, and his anxiety to be a faithful watchman over immortal souls. He enjoyed many encouraging evidences of a blessing from heaven upon his labors. His people gave a laudable attendance on his ministry, and exhibited much personal attachment, which he assiduously employed for their spiritual im-

provement, that through his influence and exertions their souls might be saved in the day of the Lord Jesus. His desire was to be spent for them. The strength of his benevolence towards them, urged him to exertions which broke down a constitution not capable of sustaining extreme fatigue.

“On the 3d of Feb. 1814, at a public lecture, in which the assembly was very large, after the pronouncement of an elaborate discourse, he felt an unusual weariness, as the immediate consequence of his efforts in speaking. This was followed the next day by a spitting of blood. This symptom frequently occurring within a few days, excited some alarm, but did not induce Mr. S. entirely to suspend his public services. On the Lord’s day, Feb. 13, he was unable to preach, and soon after an entire suspension of ministerial labors became indispensable. From a journey, undertaken as a means of restoration, he returned in the month of June, and was soon after attacked by a copious hæmorrhage, which so much reduced him, that his life was despaired of. Providence, however, had ordained a lengthening out of his tranquillity, and raised him up, not indeed to resume his public pastoral labors, but to do something, where he greatly desired to do much, as a helper of souls in the way to heaven.

“His confinement was not long, though for a time it assumed a threatening appearance. When it became evident that he could not soon, if ever, again undertake public speaking, his concern for the religious interests of his people would not permit him to stand in the way of their enjoying active services in a successor. He accordingly requested a dismissal, which was granted, by advice of a council called to ordain another pastor.

* * * “A consumption gradually advanced, and finally bore him away to the land of silence, whence he now speaks to us in the devout affections and humility of his life. While death was silently approaching, and his system sinking under the weight of disease, his mind was calm, and his faith and hope were in God. * * *

“Mr. Sanderson’s life was comparatively short, yet long enough to produce, for the instruction and comfort of his relations and acquaintance, an example of Christian piety and ministerial fidelity, displaying the power of grace and the excellence of religion. His person was rather below the middle stature, his temper was mild, his manners affable, rather distinguished for gentleness and courtesy to all. His intellect, though not of the first class, yet by the unanimous testimony of his acquaintance, was truly respectable. His application to study, was that of a man searching for truth, such as will make men wise unto salvation. His mode of sermonizing was clear and convincing in the exhibition of doctrine, though not fascinating in style or manner. In all departments of his sacred employment, he was serious and judicious, desiring to leave a good impression on those with whom he was conversant. His brethren in the ministry will witness, that in his intercourse with them he was always conciliating and instructive. He possessed a tenderness, a sensibility, and freedom of address, eminently adapted to the offices of friendship and the enjoyments of social life. Among his people he was serious, familiar, sympathetic, and obliging ; was much in their society, a large portion of his time being spent in parochial visits, which were so divided among the scattered population of his parish, that they showed the interest which all had in his affections. For these purposes he had more leisure than most clergymen, resulting from his freedom from domestic cares.

“Although his salary was small, so well was it managed by prudence and economy, that, together with some little patrimony, it enabled him to procure a decent library, to be liberal in deeds of charity, and to accumulate something for appropriations to such objects as he wished to patronize. As his near relations were above want, he considered himself at liberty to devote his property to public uses. Accordingly, it was principally disposed of in the following bequests, viz. : To the church in Ashfield, to purchase a Bible, twenty dol-

lars: to the religious society with which he had been connected, for the support of a Pedobaptist Congregational minister, four hundred dollars: to the Hampshire Missionary Society, two hundred dollars; to the American Board of Commissioners for Foreign Missions, three hundred dollars. The remainder of his estate he committed to the care and management of trustees, for the continuance of the school, which he had begun under encouraging auspices. This last item is expected to amount to fifteen hundred, or two thousand dollars." The school here referred to, was afterwards incorporated as "Sanderson Academy." Mr. Sanderson was never married. He died June 22, 1817, on the ninth anniversary of his settlement in Ashfield, in his 37th year. Rev. Mr. Spaulding, of Buckland, preached at his funeral. His remains sleep by those of his aged predecessor, near the sanctuary. His ministry in A. was about eight years.

Among the numerous preachers who supplied the desk during Mr. Sanderson's sickness, and previous to the settlement of the next pastor, were Rev. Luke Whitcomb, Rev. Stephen C. Crosby, and Rev. Sylvester Woodbridge; the latter of whom was invited to settle, but the want of unanimity among the people prevented the council, when convened, from ordaining him.

4. REV. THOMAS SHEPARD, D. D., was ordained colleague pastor, June 16, 1819. Rev. Dr. Shepard of Lenox preached on the occasion. Mr. Shepard was born in Norton, in 1792; graduated at Brown in 1813; studied theology at Andover; was licensed by Londonderry Presbytery, April, 1816; was employed till 1819, as a missionary and teacher in Georgia, and as agent of the Asylum for the Deaf and Dumb at Hartford, Ct. After his dismissal from Ashfield, May 8, 1833, was an agent for the American Bible Society, about two years; and was installed in Bristol, R. I., April 30, 1835, where he still remains. During his ministry of fourteen years in Ashfield, two hundred and seventy-four were admitted to his church. Dr. Shepard received his Doctorate from Brown University, in 1853.

5. REV. MASON GROVESNOR was installed pastor, May 9, 1833. He was born in Craftsbury, Vt., Sept. 13, 1800; graduated at Yale, in 1827; studied theology at New Haven: was ordained as an Evangelist at Guilford, Ct., March 22, 1831; was dismissed from Ashfield, after a ministry of about two years, July 16, 1835; was installed at Sharon, Ct., Sept. 28, 1836, and the sermon was preached by Rev. Dr. Lathrop; dismissed from Sharon, Jan. 28, 1839; installed at Hudson, O., Dec. 22, 1840, and the sermon was by Rev. Dr. L. P. Hickok; dismissed from Hudson in August, 1843; was then at the head of a female seminary in Hudson, till 1847, and has since been an agent of the Society for the Promotion of Collegiate and Theological Education at the West, and resided in New Haven till 1853, when he left his agency, and became connected with the College at Jacksonville, Illinois.

6. REV. BURR BALDWIN was installed pastor, April 20, 1836, and Dr. Brown preached on the occasion. He was born in Fairfield, now Easton, Ct., Jan. 19, 1789; graduated at Yale, in 1809; studied theology at Andover; preached for several years as a missionary in Ohio, Virginia, New York, and New Jersey; acted as agent for several benevolent societies; preached as stated supply for two years, in New Jersey; installed at Montrose, Penn., in October, 1824, and the sermon was by Rev. Cyrus Gildersleeve; installed at New Hartford, Ct., Feb. 17, 1830, and the sermon was by Rev. Mr. Andrus; dismissed from New Hartford, Feb. 6, 1833; dismissed from Ashfield in Sept., 1838; then taught an academy in Newark, N. J.; and since 1847, has been a missionary in the Montrose Presbytery in Pennsylvania, and resides in Montrose. He exerted an important influence in the early introduction of Sabbath Schools into our country. In 1815 he gathered the first Sabbath School in Newark, N. J., and in six weeks had 300 scholars. Lack of health prevented the fulfilment of his early purpose to become a foreign missionary. He has one daughter, now laboring in the foreign field, the wife of a missionary. Mr. Baldwin's ministry in Ashfield was about two years and a half.

7. REV. SERENO D. CLARK was ordained pastor, June 11, 1840. He was born in Southampton, in 1809; graduated at Amherst in 1835; studied theology in part at Andover; was dismissed from Ashfield, April 22, 1851; installed at Lee, June 11, 1851; dismissed from Lee, June 22, 1852; and was installed at Sunderland, May 31, 1853, and Dr. Cleaveland of Northampton preached on the occasion. He is the author of a premium tract on Christian Benevolence. Mr. Clark's ministry in Ashfield was about eleven years.

8. REV. WILLIAM H. GILBERT was installed pastor, Dec. 3, 1851. The sermon on the occasion was preached by Rev. George Richards of Boston, and was published, with an Appendix, containing a historical sketch of the Congregational Church and Society and Ministry in Ashfield. Mr. Gilbert was born in Weston, Ct., in 1817; spent his early life in Colebrook, Ct.; graduated at Yale, in 1841; studied theology, both at Andover and New Haven; ordained over the first church in Westminister, Vt., Oct. 21, 1846, and the sermon was by Rev. Dr. Davis of Westfield; and was dismissed from Westminister, March 5, 1851. An interesting memoir of Mr. Gilbert's first wife, who was Miss Elizabeth Mosely of Westfield, and who died Dec. 13, 1846, has been published by Dr. Davis. Mr. Gilbert is now in the third year of his ministry in Ashfield.

Of the *eight* pastors of this church, six were dismissed. The average length of their pastorates has been about eight years and a half. Five of them are living.

CONGREGATIONAL PREACHERS WHO ORIGINATED FROM ASHFIELD.

1. *Rev. Rufus B. Bement* was born in Ashfield, June 5, 1808; finished the course of study at the Rensselaer Institution in Troy, N. Y., in 1830; studied and practised medicine several years; removed to Michigan in 1835; was a member of the Legislature of that State in 1838; studied theology with Rev. Dr. Cleaveland, now of Northampton; was ordained in Clarendon, Mich., in Nov., 1840; preached

in Ohio and Indiana; visited Egypt, Arabia, and Palestine; has given thirty courses of lectures on Chemistry, seventy-five courses on Botany, and a thousand lectures on Ancient History. He resides in Bedford, Ohio. In 1853 he delivered his course of lectures on Ancient History, in various places in New England.

2. *Rev. William Bement*, brother of Rufus B. Bement, was born in Ashfield, April 5, 1806; graduated at Dartmouth, in 1828; studied theology at Princeton; was licensed by Hampden Association, in the fall of 1832; preached at Hamden Plains, Ct., in 1833; was ordained at East Hampton, Oct. 16, 1833, and Rev. M. E. White preached on the occasion; was dismissed from East Hampton, in April, 1850; installed at Elmira, N. Y., March 5, 1851, and Rev. E. Y. Swift preached the sermon at his installation. Mr. Bement still labors at Elmira.

3. *Rev. John Cross* was born in Ashfield, June 1, 1797; removed to Fabius, N. Y., in 1805; prepared for the ministry in part at Oneida Institute, Whitesborough, N. Y.; was licensed by the Oneida Association, in 1833; preached in Geneva, Oriskany Falls, Oneida, and Camden, N. Y., several years; was an anti-slavery agent, from 1836 to 1846, in New York and Illinois; and was once imprisoned in Knoxville, Ill., for harboring a fugitive slave, a widow, and her children; united with the Wesleyan Methodists in 1846, and was a circuit preacher till 1851; is now an agent of the Methodist Academic and Collegiate Institution at Wheaton, Ill., and resides at that place.

4. *Rev. Anson Dyer* was born in Ashfield, April 18, 1798; was in the employ of the American Board, as a teacher and laborer among the Choctaw Indians, from 1820 to 1828; his wife died at Elliot, in 1822; he studied theology with Rev. Moses Hallock, of Plainfield; was licensed by Franklin Association in 1829; was ordained by the same body as an Evangelist, April 21, 1831, at West Hawley, where he supplied for several years. He was deposed from the ministry

by Franklin Association, for unministerial conduct, March 26, 1834. He resides in West Hawley, as a private citizen. Mr. Dyer, within a few years past, has been an inmate of the Asylum for the Insane, at Brattleboro', Vt.

5. *Rev. Alvah Lilley* was born in Ashfield, Dec. 19, 1797; removed to Buckland in 1805; removed to Hawley in 1809; graduated at Williams in 1824; studied theology at Auburn; was licensed by the Cayuga Presbytery, N. Y., in June, 1827; was ordained as an Evangelist, at Franklin, N. Y., July 15, 1829; has supplied various churches in New York; installed pastor at Newfield, N. Y., June 11, 1835; dismissed from Newfield, Sept. 10, 1839; preached in Gorham, N. Y., from 1839 to 1844; and since 1844 has been preaching in Pewaukee, Wisconsin, and in neighboring places, under the Home Missionary Society, and now resides in Pewaukee, Wis.

6.* *Rev. Elijah Paine* was born in Ashfield, Dec. 9, 1797; graduated at Amherst in 1823; studied theology with Dr. Humphrey, then President of Amherst College; ordained pastor at Claremont, N. H., April 1, 1829, and the sermon was by Rev. John Richards; dismissed from Claremont in 1834; installed at West Boylston, Nov. 13, 1834, and Rev. Thomas Shepard preached on the occasion; and died while pastor at West Boylston, Sept. 14, 1836, in his 39th year. His funeral sermon was preached by Rev. Josiah Clarke, of Rutland.

The following obituary notice of Mr. Paine, written probably by Rev. Mr. Clarke, of Rutland, was published in the Boston Recorder, Nov. 4, 1836:—

“By this mournful event, the wife and children have lost a kind husband and father; parents, brothers, and sisters, one who was a worthy pattern of filial and fraternal affection; and the church and people an able and faithful pastor. On no occasion have we witnessed a more deep and universal expression of sorrow, than was manifested by an overflowing congregation at his funeral. In his brief ministerial

course, he has left imperishable memorials of his faithfulness and devotedness to his work. During the five years he was in Claremont, N. H., his preaching and labors were remarkably blessed; and the church there gave an united and full testimony of his being 'a workman that needeth not to be ashamed.' Soon after his installation in West Boylston, in November, 1834, a powerful and extensive revival commenced. His soul was in that work. It was too mighty for his already shattered frame, and accelerated the terrific disease that terminated in his death. He thought it not expedient to distract the minds of his people by the voice of strangers, and therefore had little foreign aid. The peculiarity of his preaching was a lucid, argumentative, and forcible exhibition of truth. There was no attempt to produce excitement, except through the medium of the understanding; and no encouragement given, except to those who were ready to give a reason of their hope. Hence the revival was still, solemn, and uniform in its progress, permanent and salutary in its influence. He had greatly endeared himself to the children and youth of his parish, by kind attention and religious instruction, and was, in the strength of Jesus Christ, rearing up a generation of intelligent and efficient christians. It would be difficult to describe the sensation caused by this mournful event, among the younger part of the congregation. They showed by their grief, that an impression had been made upon their minds, which would not soon be erased, and that the attachment to their instructor was of no ordinary kind.

"His brethren in the Association to which he belonged, consider that they have lost one of their brightest ornaments. He stood high among them as a scholar, as a theologian, as one of sound judgment, of firm principles, and of that independence and integrity of mind, which can be formed only by being thoroughly imbued with the spirit of Christ."

The following brief extracts are from a sketch of him in the *American Quarterly Register* for the year 1837, vol. 10, p. 143:—

“The good of his people and the glory of God were the all-absorbing objects which occupied his whole soul. * * * Though endeared to his family, friends, and society, death checked the career of his extensive usefulness in the midst of his days. * * * He possessed that independence and moral courage, that he was not afraid, nor ashamed, to go wherever his duty called. Rarely occurs an occasion, where deeper sympathy and mourning were manifested, than when the solemn group consigned his mortal remains to the tomb.”

He was one of three brothers who were ministers of the Gospel, sons of Hon. Elijah Paine, of Ashfield,—notices of whom here follow.

7. *Rev. John C. Paine* was born in Ashfield, Jan. 29, 1806; never received a collegiate education; pursued classical studies at Andover, and Meriden, N. H.; received the honorary degree of A. M., from Amherst, in 1843; studied theology at Princeton, N. J., and Andover; was settled at Rehoboth, June 6, 1837, and Rev. William P. Paine preached on the occasion; was dismissed from Rehoboth, April 5, 1847; was installed in Gardner, Jan. 12, 1848, and Rev. William P. Paine preached the sermon; and he still remains pastor at Gardner.

8. *Rev. William P. Paine* was born in Ashfield, Aug. 1, 1802; graduated at Amherst in 1827; was a tutor two years in Amherst; finished his theological course at Andover in 1832; was ordained in Holden, Oct. 24, 1833, and Rev. Elijah Paine preached the ordination sermon. He is still a pastor in Holden.

9. *Mr. Melzar Parker* was born in Ashfield, Nov. 7, 1815; removed from there when five years old; returned when eighteen years old, and lived there for some time, and afterwards lived in Hamilton County, N. Y.; graduated at Amherst in 1838; finished a course of theological study at East Windsor Hill in 1842; was licensed in 1841, for four years, by the Windham County Association, at Woodstock, Ct.; and in 1845 his license was renewed for four years, at

Killingly, Ct., by the same Association. Mr. Parker never was ordained, and when his last license expired, he ceased to preach. In 1843, he went, under the patronage of the Sabbath School in Dr. Todd's society in Pittsfield, as a missionary to Long Lake, N. Y., and spent eighteen months in that vicinity. Notices of this mission of Mr. Parker may be found in the New York Observer, and Evangelist, and Tribune. Mr. Parker afterwards preached at Elizabethtown, N. Y., and Oriskany, N. Y. He removed to Wisconsin in 1850, and has held the offices of justice of the peace and town supervisor. He now resides at Weyauwega, Wapaccæ County, Wisconsin.

10. *Rev. Samuel Parker* was born in Ashfield, April 23, 1779; graduated at Williams in 1806; studied theology with Dr. Packard, of Shelburne, and was licensed by Hampshire Association, in October, 1808; finished a course of theological study at Andover in 1810; was employed as a missionary several years in Steuben and Alleghany Counties, N. Y.; was ordained as pastor at Danby, N. Y., Dec. 24, 1812, and Rev. Hezekiah Woodruff, of Aurora, preached on the occasion, and the services were held in a barn; relinquished his labors in Danby in 1826; acted as an agent for Auburn Seminary for a time; was settled in Fabius, N. Y., in 1828; was dismissed from Fabius in May, 1831; installed at Middlefield, Mass., July 11, 1832, and was dismissed from there May 23, 1833; started in 1835, under the American Board, on an exploring tour through Oregon, and returned by the Sandwich Islands, in the spring of 1837, and published an account of his tour, in a volume of some 370 pages. In reference to this journey, Mr. Parker says in a letter to the author of this work: "I crossed the continent by land, explored various parts of the Oregon country, from the head waters of the Columbia River to the Pacific Ocean. I lived on game, having no bread or substitute for bread, about five months; slept on the ground about seven months; several times I was in such dangers, that I did not expect to live from one

five minutes to another, and yet I was not conscious at any time of having any regret for having engaged in the enterprise. I found the Indians friendly, and anxious to learn the way to be saved.”

Mr. Parker has since labored in behalf of the Bible Society, and preached in various places. In a state of infirm health, he now resides in Ithaca, N. Y. He has two sons, who are ministers, viz., Rev. Samuel Parker, Jr., and Rev. Henry W. Parker pastor of Bedford church, Brooklyn, N. Y.

11. *Rev. Charles S. Porter* was born in Ashfield, Dec. 9, 1803; is a grandson of Rev. Nehemiah Porter; graduated at Amherst in 1827; finished the theological course at Andover in 1831; defrayed, by his own earnings, the entire expense of his education, board, clothing and tuition, through his academical, collegiate, and professional course, except his board at home while preparing for college; was ordained pastor at Gloucester, and the sermon was by Dr. Beecher; dismissed from Gloucester in May, 1835; installed over the Second Avenue Church, New York, about 1835, and the sermon was by Dr. William Adams; dismissed from New York in November, 1841; installed at Utica, N. Y., March 23, 1842, and the sermon was by Rev. Dr. Lansing; dismissed from Utica in November, 1844; installed at Plymouth, May 25, 1845, and the sermon was by Rev. Edward N. Kirk; dismissed from there Feb. 1, 1854; and was installed pastor of the Phillips Church, South Boston, Feb. 22, 1854.

12.* *Rev. Freeman Sears* was born in Harwich, Nov. 28, 1779, and with his parents removed to Ashfield, at the age of seventeen years; graduated at Williams in 1804; studied theology with Dr. Austin of Worcester, and Dr. Packard of Shelburne; was licensed by Franklin Association, April 10, 1805; preached at Rowe, and was invited to settle there; was ordained at Natick, Jan. 1, 1806, and Dr. Kellogg, of Framingham, preached on the occasion; in December, 1810, went to Savannah, Geo., for the recovery of his health, and returned June 2, 1811, in a low and declining state, and died

June 30, 1811, in his thirty-third year. Rev. Dr. Bates, of Dedham, preached his funeral sermon. Rev. Stephen Palmer, in an occasional sermon preached at Needham, March 22, 1812, says of Mr. Sears: "His talents were respectable; his elocution was pleasing; and, from early life, he was exemplary and distinguished for piety." Bigelow, in his History of Natick, says of him: "From the acquaintance which the compiler had with Mr. Sears, he judged him to be a Calvinist of the Doddridge school; blessed by the Author of every good gift with too much good sense to be an enthusiast, and with too much good nature to be a bigot." He published an oration delivered on the 4th of July, and a letter written to his people while in Georgia. From that kind and affecting letter, the following is an extract:—"On a critical and prayerful review of my ministerial labors among you, I find myself in many respects deficient; not that I regret the plainness of my preaching, nor the doctrines that I so frequently inculcated; these, together with the threatenings denounced against the ungodly, and the comforting of saints, afford me pleasure to reflect upon. I do not think of any doctrine that I have advanced among you, that I am not willing to seal with my death. I must therefore solemnly exhort you to continue unshaken in all the great and glorious doctrines of grace." Rev. Elias Nason, the present pastor at Natick, says of Mr. Sears, "He was much esteemed by his people; and though his ministerial course was very brief, nevertheless it was attended by the Spirit and the blessing of the Lord. He died triumphant in the faith." The following is the epitaph on his gravestone at Natick, viz.: "His bereaved flock, from sentiments of gratitude and respect, consecrate this stone to his memory:—

"To us his flock his death doth speak;
 Be wise in time; your Saviour seek;
 He loves his own; he makes them blest;
 They die in peace; in heaven they rest."

13.* *Rev. Oliver M. Sears* was born in Ashfield, Nov. 29, 1818; graduated at Williams in 1842; finished his theological course at East Windsor Hill in 1846; preached a year at Chesterfield; was ordained pastor at Dalton, Sept. 29, 1847, and Rev. Samuel Harris, of Pittsfield, preached the ordination sermon. Mr. Sears died while a pastor at Dalton, Sept. 29, 1853, aged 35. The following extracts are from an obituary notice of him, published in the Puritan Recorder, in October, 1853:—

“Rev. O. M. Sears, pastor of the Congregational Church in Dalton, died on Thursday, September 29, 1853, the anniversary of his ordination six years before. His sickness was a violent dysentery, of so short continuance that he rode to Pittsfield on the Saturday before his death.

“His funeral was attended on Monday, Oct. 3. Prayers were offered at the parsonage by Rev. P. K. Clark, of Hinsdale, and at the church by Rev. J. Knight, of Peru, and Rev. J. Todd, D. D., of Pittsfield. The sermon was preached by Rev. S. Harris, of Pittsfield, from Philippians i. 21, ‘For me to live, is Christ, and to die, is gain.’ The house was crowded; and there were few of the throng who were not sincere mourners. * * *

“He was a modest and lovely man, a christian eminently humble, a firm and affectionate friend, a sound theologian, an able preacher, a laborious, sympathizing and successful pastor. He was beloved by his whole people with remarkable unanimity and cordiality. His death is felt as a severe loss, not only by his family and his congregation, but by all the associated ministers and churches.

“The violence of his sickness was so great that he could say but little. But he was sustained by the doctrines which he had preached, and experienced largely those consolations of the gospel which at the bed of death he had so often offered to others. His sickness and death were marked by patient submission, intelligent faith, and heavenly calmness and peace.”

The following is an extract from the obituary notice of him published in the New York Observer, of Oct. 20, 1853 : " In the field of labor, from which he has been called, he early won the confidence of his people, and of his brethren in the ministry, as a man of warm and large-hearted piety, a thorough scholar, a sound theologian, an acceptable preacher, a wise, judicious and faithful pastor, and reliable on all occasions ; and it is not too much to say, that he continued to grow in their confidence and affectionate regards to the last. His end was such as might have been expected from the man—he went down into the valley, having a calm trust in His Saviour, serenity, and peace, and joy of soul." " The tears of a sorrow-stricken people attested their warm attachment to their now deceased pastor. Besides those thus bereaved, Mr. Sears leaves in their loneliness an afflicted widow and two little daughters to mourn his loss."

14.* *Rev. Preserved Smith.* See the account of him, in the account given of the Pastors in Rowe.

15. *Rev. Preston Taylor* was born in Ashfield, Nov. 28, 1793 ; in 1815 was married and moved to Goshen ; without a collegiate education began the study of theology in preparation for the ministry, and, in 1824, pursued his studies with Rev. Walter Chapin, of Woodstock, Vt., and with Rev. Rufus Nutting, of Randolph Academy, in Randolph, Vt. ; was licensed Feb. 8, 1825, by the Royalton Association, Vt. ; preached at Bridgewater, Vt., from 1825 to 1830 ; was ordained as an Evangelist at Barnard, Vt., Feb. 8, 1826, and the sermon on the occasion was by Rev. Ammi Nickols, of Braintree, Vt. ; installed as pastor in Barnard, Vt., Nov. 3, 1830, and the installing sermon was by Rev. Thomas Shepard ; dismissed from Barnard, Nov. 4, 1834 ; installed as pastor in the West Parish, Westminster, Vt., April 1, 1835, and the sermon was by Rev. Charles Walker, D. D. ; dismissed from Westminster, Nov. 9, 1836 ; installed as pastor at Strafford, Vt., and the sermon was by Rev. Phineas Cook ; dismissed from Strafford, Nov. 20, 1838 ; installed at Waits-

field, Vt., Jan. 23, 1839, and the sermon was by Rev. Dr. Wheeler; dismissed from Waitsfield, Aug. 10, 1842; supplied three years in East Berkshire, Vt.; since 1845 has supplied in Sheldon, Vt., where he still resides. He received the honorary degree of A. M. from Middlebury, in 1850, and was a county judge for Franklin County, Vt., in 1852 and 1853.

16. *Rev. Morris E. White* was born in Ashfield, April 27, 1803; graduated at Dartmouth in 1828; finished the theological course at Andover in 1831; preached in West Newbury, Greenfield, and North Adams, from the first and last of which places he received invitations to settle; was ordained in Southampton as pastor, June 20, 1832, and the sermon was preached by Dr. John Brown, of Hadley; a council met to dismiss him from Southampton, Dec. 22, 1852, and the dismissal took effect Jan. 1, 1853. Mr. White now resides in Northampton.

17. *Rev. Francis Williams* was born in Ashfield, Jan. 2, 1814; living nearer meeting in Buckland, he attended there, and united with the church when fourteen years of age; graduated at Williams in 1838; finished the theological course at East Windsor Hill Seminary in 1841; was installed as pastor in Eastford, which is a parish in Ashford, Ct., Sept. 20, 1841, and Rev. Dr. Bennett Tyler preached on the occasion; was dismissed from there in 1851; was installed as pastor in Bloomfield, Ct., Dec. 31, 1851, and Rev. Dr. Milton Badger, of New York, preached on the occasion. Several sermons of Mr. Williams have, by request, been published. He is still a pastor in Bloomfield.

A larger number of Congregational Preachers have originated from Ashfield than from any other town in the county. Of the *seventeen* preachers reckoned as sons of Ashfield, sixteen were born in Ashfield; thirteen were graduates; sixteen have been ordained; two have relinquished preaching, viz., Mr. Melzar Parker and Rev. Anson Dyer; one was the son of a Baptist minister, and left the Orthodox

Congregational ministry and became a Unitarian minister, viz., Rev. Preserved Smith; one became a Methodist minister; two had sons in the ministry, viz., Rev. Preserved Smith and Rev. Samuel Parker; and thirteen are now living.

Rev. Lebbeus R. Phillips was born in Ashfield, but as he early removed to Buckland, and continued to live there till manhood, he has been reckoned as a son of that town. Rev. Oliver A. Taylor lived about two years in Ashfield, in early life, before he removed to Hawley.

OTHER DENOMINATIONS.

BAPTISTS. The first Baptist church in Ashfield, the sect being called at first "Separatists," was formed July 2, 1761, with ten members; in 1853 it had forty-eight members. From 1787 to 1798 this church was divided into two bodies, and Revs. Chileab Smith and Enos Smith were ordained over one of the divisions. Among the preachers who have supplied the first Baptist church are the following, viz., Revs. Ebenezer Smith, Enos Smith, Dana Brown ordained Aug. 25, 1836; Edward Hale, William Norris installed Aug. 31, 1842; A. B. Eggleston, George Stearns, and Mr. S. H. Amsden in 1853. A second Baptist church was formed June 3, 1830, and, about 1841, ceased to maintain its organization. They were supplied by Revs. Orra Martin and Josiah Loomis. The following Baptist preachers originated from Ashfield, viz., Revs. John Alden, John Alden, Jr., David Alden, Adiel Harvey, and Jesse Hartwell.

EPISCOPALIANS. The Episcopal parish or church in Ashfield was organized June 15, 1820. The following preachers have supplied it, viz., Rev. Dr. Titus Strong, Rev. Lot Jones, Rev. William Withington, Rev. Silas Blaisdale, Rev. Jacob Pierson, Rev. Joseph A. Stone, Rev. Benjamin Austin, and Rev. Charles Cleaveland in 1853.

METHODISTS. The Methodist church in Ashfield was formed probably about 1830. It has been supplied by Revs.

Asa Niles, George W. Green, John Caldwell, Samuel Heath, Henry S. Shed, and A. S. Flagg in 1853. The following Methodist ministers originated from Ashfield, viz., Revs. John Cross, who was once a Congregational preacher, but united with the Wesleyan Methodists in 1846; Hart F. Pease, who has been, and now is, so successfully employed in doing good at the place called the Five Points, in New York city, and Elijah Ward.

UNIVERSALISTS. The Universalist society was formed Dec. 11, 1841. It has been supplied by Revs. A. W. Mason, Hosea F. Ballou, Earl Guilford, J. A. Kinney, and J. Gifford in 1853. Two Universalist preachers, viz., Revs. Earl Guilford and Barnabas Hall, originated from Ashfield.

UNITARIANS. One Orthodox Congregational minister, who originated from Ashfield, became a Unitarian minister, viz., Rev. Preserved Smith.

SUMMARY of Preachers who originated from Ashfield: Orthodox Congregationalists, 17; Baptists, 5; Methodists, 3; Universalists, 2; Unitarians, 1. Total, 28.

BERNARDSTON.

A tract of land six miles square, including what is now Bernardston, Leyden, and a part of Coleraine, was granted, in 1735 or 1736, to the officers and soldiers who were in the Fall Fight at Turner's Falls, in Gill, in 1676. From the fact that this battle was fought at the Falls, the town, for twenty years, was called Fall Town. The original proprietors were ninety-nine. The town began to be settled in 1738. The first four houses were built of hewn logs, with port holes through the sides, and served as forts for protection against the Indians. The town was incorporated March 6, 1762, and called Bernardston, in honor of Governor Bernard, Provincial Governor of Massachusetts. The population of the town in 1850 was 937. Five churches have been organized among the people of this place, viz., one Congre-

gational that has become Unitarian, one Orthodox Congregational, one Methodist, and two Baptist, and a Universalist society.

ORTHODOX CONGREGATIONALISTS.

FIRST CHURCH. The first Congregational church in town was formed in Deerfield, Nov. 25, 1741, and was originally, and for a long period, of an Orthodox character, but, in the early part of the present century, became Unitarian. The first *Meeting-house* was built about 1740, on Huckle Hill, and it was "Voted, that a committee be chosen to cut the brush and burn them, ten rods round the Meeting-house." In 1772 the house was removed, and the location decided by a committee from abroad. In 1791 it was again removed. In 1823 it was removed to the present location, and was rebuilt in 1824, and repaired in 1850. This church, previous to its becoming Unitarian, had three pastors.

PASTORS. 1.* REV. JOHN NORTON was the first pastor, and was ordained as pastor of the church at its organization in Deerfield, Nov. 25, 1741, and Rev. Jonathan Ashley, of Deerfield, preached on the occasion; the sermon was published, and is in the library of the Antiquarian Society at Worcester. He was dismissed about 1745. Mr. Norton was chaplain at Massachusetts Fort, in Adams, when it was taken, in August, 1746, by an army of 900 French and Indians, under Gen. De Vaudreuil. Mr. Norton was taken and carried into captivity, and wrote an account of the captivity, which was published. He was settled as pastor of East Hampton, a parish in Chatham, Ct., Nov. 30, 1748, and died, while a pastor there, with the small pox, March 24, 1778, aged 62. He was born in Berlin, Ct., in 1716, and graduated at Yale in 1737. Mr. Norton was dismissed from Bernardston by request of the people, "on account of the unsettled state of the times." His ministry in Bernardston was about four years.

2.* REV. JOB WRIGHT was settled as pastor in July, 1761. He originated from Easthampton; was born in 1738; grad-

nated at Yale in 1757; lived in Bernardston after his dismissal, March 13, 1782, till his death. He was dismissed at his own request, on account of the scarcity of money, and was allowed freedom from taxation in the town for five years, and the usual privileges of settled ministers.

The following notice from Hon. H. W. Cushman, was published in the *Greenfield Mercury*, Nov. 16, 1833, viz. : "Mr. Wright was a gentleman of an ingenious, sound, and discriminating mind, enriched by habits of studious research. His piety was exemplary and ardent, and his qualities in the circle of domestic and social life endearing. His mind was quick, and his judgment rapid, in the attainment of its object. In his politics, and he devoted considerable attention to the subject, Mr. Wright was ever a firm friend of liberty and equal rights. During the revolutionary war, he was a whig in heart and in deed. He was several times a candidate, but never elected, for the office of senator in the Legislature of this State; received a commission of a justice of the peace, and filled repeatedly several civil offices in town. Mr. Wright never engaged in controversies upon theological subjects, believing, as many others do, that but little good results from it, and that we ought to devote our whole attention to the practice of the religion we profess. As a preacher of the gospel, his sermons were chaste and instructive; as a man, he was kind and affectionate; and as a christian, he exemplified the doctrines of the Bible in a high degree of perfection."

The following notice of Mr. Wright is from the pen of Hon. S. C. Allen, and was published in the *Greenfield Mercury*, Nov. 16, 1833, viz. : "I loved Mr. Wright for the simplicity of his manners, and his high intellectual attainments, combined in so great a degree with the christian character and conduct. It always afforded me a feast to hear that good old man converse. He was very sociable, and his mind was well stored with correct and useful ideas of men and things, which he communicated to others with

a great deal of ease and pleasure. The talents and usefulness of Mr. Wright were much underrated by his cotemporaries, the inhabitants of Bernardston."

Mr. Wright died in Bernardston, Jan. 24, 1823, aged 85. The following obituary notice of him is from the Franklin Herald, Greenfield, Mass., of Feb. 4, 1823: "At an early age he received the honors of Yale College, and soon after settled in the ministry at Bernardston. Here he continued serving God in the gospel of his Son more than twenty years, when, circumstances rendering it expedient in his view to request a dissolution of the pastoral connection, he was honorably dismissed by an ecclesiastical council. From this period he chose retirement, and, to the end of life, sustained a consistent and irreproachable character. He was a man of quick apprehension and strong powers of mind. Courteous, affable, and instructive, none could fail to be pleased with his society. To his family and particular friends he was greatly endeared. His religion was of a pure and elevated character, and he ardently wished the diffusion of the spirit of the gospel. To him it would have been cause of great joy to see a union of all who are in pursuit of virtue, holiness, and heaven. During a long and distressing sickness, his faith and charity did not fail. Though he desired to depart and be with Christ, he prayed for patience, and, by divine grace, was enabled to wait with patience his appointed time." His ministry in Bernardston was about twenty-one years.

3.* REV. AMASA COOK was settled as pastor, as appears by the letters missive convening the ordaining council, Nov. 12, 1783, and Rev. Dr. Hopkins, of Hadley, preached the sermon. He was born in Hadley in 1750; graduated at Brown in 1776; studied theology with Rev. Dr. Hopkins, of Hadley; was licensed Aug. 2, 1780, by Hampshire Association; preached for a time at Rowe, before his settlement in Bernardston; was dismissed from his charge in B., after a ministry of about twenty-two years, in May, 1805, on account

of difficulties relative to his moral character and conduct. Hon. R. E. Newcomb and Hon. G. Bliss were the advocates before the council by which his case was tried. He was never settled as a pastor in any other place, but lived in B. till his death, and died there, June 11, 1816, in his 66th year. The following is the epitaph on his gravestone, in the North burial yard, in B., viz. :

“ If all my life I tried in vain to save,
Hear, oh hear me, speaking from the grave.”

The next pastor of this church, after Mr. Cook, was Rev. Timothy F. Rogers, who was of the Unitarian denomination. This church becoming Unitarian, for a further notice of it and its other pastors, see the account of that denomination in Bernardston. Just previous to Mr. Rogers' settlement, Rev. Elisha Rockwood supplied the church for a time. The *three* pastors of this church, during its continuance in the Orthodox connection, were dismissed; two of them died in the town; and the average length of their pastorates was about fifteen years and a half, and none of them are living. In the 68 years from the organization of this church till the settlement of its first Unitarian pastor, it has had a settled ministry about 46 years, and has been destitute of the same about 22 years.

SECOND CHURCH. The second Congregational church was organized Jan. 13, 1824, with fifteen members. The most of this number were members of the first Congregational church, and withdrew from it after it became Unitarian. Two *Meeting-houses* have been built by this church and society; the first was erected in 1831, chiefly at the expense of Hon. Job Goodale; the second was built on the site of the first, in 1846. Previous to the erection of their first house of worship, this church held their meetings in the Baptist house of worship, for a considerable period—the two denominations occupying the house alternate sabbaths. Two

revivals have been enjoyed; one in 1841, and forty-one were admitted to the church during the year; one in 1852, and eleven were added. In 1839 an accession was made to the church of members from Gill. No council has ever been called to settle difficulties in this church. A council was called, April 18, 1849, to grant the request of the pastor for a dismissal, but they refused to do it. The amount contributed to the cause of benevolence in 1853 was \$190 52. The number in the Sabbath School in 1852 was 65. In 1853 the church numbered 63. This church has received missionary aid for thirteen years, amounting to \$1,170. Previous to the settlement of its first pastor, it was supplied, among others, by Revs. Samuel Taggart, Ezekiel Rich, William K. Talbot, Aretas Loomis, Dr. Packard, T. Packard, Jr., and Joseph Haven. This church has existed about 30 years, and has had a settled ministry about 18 years, and been destitute of the same about 12 years. This church has had four pastors.

PASTORS. 1.* REV. VINSON GOULD was installed pastor Oct. 30, 1833, and the sermon on the occasion was by Rev. Artemas Boise. He was born in Sharon, Ct., 1771; graduated at Williams in 1797; was a tutor two years at Williams; studied divinity with Dr. Backus, of Somers, Ct., and was settled at Southampton Aug. 21, 1801, and Dr. Backus preached on the occasion; dismissed from Southampton Jan. 5, 1832; in 1804, during his pastorate at S., he performed a mission in Maine of twenty weeks; dismissed from Bernardston Dec. 21, 1836; afterwards lived in Southampton. While a pastor in S., about thirty young men from the town received a collegiate education, and became ministers of the gospel, chiefly through his influence. His wife, the daughter of Dr. Sylvester Woodbridge, of S., died in 1837. One of his daughters married Rev. Alexander McClure. Mr. Gould died at Southampton April 4, 1841, aged 68. His ministry in Bernardston was about three years. The following obituary account of Mr. Gould was prepared by the late

Rev. Dr. Bela B. Edwards, and was published in the Boston Recorder :—

“Vinson Gould was born in Sharon, Litchfield County, Ct., on the first of August, 1773. He was the eldest son of a large and highly respectable family. His youngest brother, Rev. Wm. R. Gould, is pastor of a Presbyterian church in Gallipolis, Ohio. His parents were persons of intelligence and of eminent piety. They lived to an advanced age, and died greatly lamented. Their prayers, and the remembrance of their instructions, are an invaluable legacy to their children, and their children’s children. Their eldest son, when not more than five or six years of age, received religious impressions which were never erased from his memory. These were occasioned by his mother’s reading to him the story of the sufferings and death of Christ. His childhood and youth were passed much as those of others of like age are. When he was between fourteen and seventeen years of age, he was the subject of many serious impressions. He often prayed, read the Scriptures, and attended religious meetings, and became very solicitous respecting the condition of his soul. For two or three years subsequently, his religious views appear to have been vacillating between Arminianism, Universalism, and Deism. He read many books advocating the latter doctrine, even down to Paine’s Age of Reason. This, of course, caused much grief to his anxious friends. His universalist tendencies, however, were soon checked by an incident which occurred in his presence. A number of his acquaintance, men of respectability, and somewhat advanced in life, and who were regarded as Universalists, in conversation together, not only confessed deistic sentiments, but denied the existence of God. The hypocrisy and impiety of this course, filled him with fear and astonishment. He left them, and never after associated with any that were called Universalists.

“In the year 1795, Mr. Gould entered the sophomore class in Williams College. He was still solicitous respect-

ing his salvation. 'In view of my state and danger,' he remarks, 'I was often alone on my knees and in tears. I used at times to think that there was no mercy for me, that I was wholly given up of God, and that my own destruction was sealed. I was led to this idea by considering that, notwithstanding all my cries and tears, I was still in an unconverted state. I thought I had done almost as much as any person ever did, before he was converted; and that if God meant to give me a new heart, he would have done it before this time. So I continued through my college life, except that I changed my religious sentiments (in respect to Arminianism.) Sometimes I was encouraged to hope for mercy, and then I was again discouraged, but still persevered in my round of duties. In my senior year, I established the practice of prayers in my room at 8 o'clock in the evening, when, by invitation, several serious scholars came in and took part. I had all along attended conferences in college every Saturday evening, and now I sometimes lead in the exercises. I did not consider myself a christian, though, I believe, some others did.' Subsequently he says, 'I saw that I was in the hands of a sovereign God, who had a right to do with me as he pleased. In short, I found I was a poor, depraved, and perishing creature.' These convictions terminated, as there is every reason to believe, though the precise time was not known, in personal piety, in the possession of that good hope which ever afterwards sustained him.

"In his literary standing, he took a very high rank in his class. Among the members of it—(ten in all, the third which graduated at Williams College,) were Asa Burbank, M. D., Professor in the Berkshire Medical Institution; the excellent Rev. Jedediah Bushnell, of Cornwall, Vt.; and Elijah H. Mills, LL.D., an eminent Senator in Congress from Massachusetts. Mr. Gould, as is understood, particularly excelled in the department of the languages.

"Immediately on leaving college, September, 1797, Mr. Gould commenced teaching an academy in his native town.

At the end of thirteen months he closed his connection with it, and commenced the study of divinity with the Rev. Charles Backus, D. D., of Somers, Ct., a minister of distinguished piety and theological attainment, who guided one of those private schools of divinity, which has honorably associated his name with those of Bellamy, Smalley, Hooker, Burton, Emmons, and others.

“Mr. Gould was licensed to preach the gospel in June, 1799. From that time until September, he supplied the pulpit in New Marlborough, Mass. In October he took charge of a class in Williams College, as tutor. Here he remained—highly respected, able and faithful in the discharge of his duties—till April, 1801, when he went to Southampton, to preach as a candidate for settlement in the ministry. He was ordained on the 21st of August, 1801, as colleague pastor with the aged and venerable Jonathan Judd, the first minister of the town. There was a singular unanimity in the invitation tendered to him, which was the more remarkable, as many candidates for the place had supplied the pulpit before him, and several parties in the church and congregation had been formed in consequence. His ordination sermon was preached by Dr. Backus. He appears to have entered on his work in a spirit of deep self-abasement, and with earnest prayers that he might fulfil the ministry which he had received of the Lord Jesus. His spiritual fitness for his duties was obviously increased by the death of Miss Anna Collins, daughter of the Rev. Mr. Collins of Lanesboro,’ a young lady of great worth of character, with whom he expected to enter into the marriage relation. A brief diary, which he kept, showed that her death made the deepest impression on his feelings for a long time.

“Mr. Gould’s ministry continued till the 5th of January, 1832, a period of thirty-one years. The town, containing at the time of his dismissal about 1300 inhabitants, had all been included in one ecclesiastical society. For almost a century from the settlement of the place, the whole popula-

tion, with a very few exceptions, were Congregationalists, and cordially attached to the ministry that was placed over them in the Lord. The original settlers were eminently pious people, nearly all of whom received a dismission from the church in Northampton, in the early part of the great revival of religion, under President Edwards. Their children were brought up in the faith and practice of the parents, and, as a church, furnished excellent materials for the pastoral labors of their youthful watchman.

“Mr. Gould possessed several qualifications for his work in an uncommon degree.

“His religious belief was thoroughly evangelical. The system of doctrines, commonly called Calvinistic, accorded not only with his intellectual convictions, but appeared to be identified with the most sacred feelings of his heart. In fact, his earliest impressions of religion, the long struggles which he went through before he attained the stability of the christian hope, were vitally connected with the great points which are at issue between the Calvinist and the Arminian. He thought that he had a personal and experimental proof that the creed of the first was in accordance with the Bible, while that of the last was not. In his sermons, particularly in the introductory years of his ministry, he gave great prominence to the doctrines of total depravity, the supreme divinity of our Lord, the perfect atonement accomplished by his sufferings and death, the absolute and holy sovereignty of God, election, the necessity of regeneration by the special influences of the Holy Spirit, and their kindred truths. These great themes were the life of his preaching, and the life of his soul. He exhibited them fearlessly in his sermons, in his extempore lectures, and in his conversation. In revivals of religion, he did not disguise them, lest they should prove unpalatable, and mar the work. He felt that at such a time, they ought to be preached with unwonted earnestness. In the latter part of his life, his interest in them revived. He steadfastly opposed all specula-

tions, which in his opinion tended to rob them of their virtue, and to ruin the souls of men.

“Among his qualifications for sermonizing, was a remarkable power for illustration. Very few ministers made more pertinent use of passing events. The leading characteristic of his mind was quickness of apprehension. He seized, with the rapidity of instinct or intuition, upon any casual incident, which could throw light upon the subject in hand. If he did not possess that power of patient investigation enjoyed by some, he appeared to need it less. An apt quotation, an unexpected allusion, a vivid description, gave the truth which he handled a lodgment in the memory or in the affections, which no exact analysis or cogent argumentation could have done. The attention of many a thoughtless hearer was arrested by a felicitous metaphor, or a happily applied providential event.

“The trait to which we have just alluded, laid the foundation, with other things, for an excellent pastoral character. At a religious conference in a school-house, in conversation with children, in introducing unwelcome topics to the irreligious, at the bed of the sick and dying, Mr. Gould was exceedingly *apt*. He fitted his remarks with wonderful skill. A single observation sometimes sunk like lead into the heart of the profane scoffer, or the thoughtless sinner. If there was an avenue to the conscience, he would find it. If a kind of holy adroitness, of sacred archery, could be of avail, it was at his command.

“In addition to this power of apposite and vivid illustration, Mr. Gould was endued with great susceptibility of emotion. There seemed to be a perfect correspondence between the activity of his intellectual powers and the excitability of his feelings. There was no sluggishness in the movement of any faculty. The ardor of his passions was an admirable auxiliary in his pastoral labors. Few ministers ever excelled him in the chamber of sickness. There was no affectation of sympathy; there were no cold words. He

carried a brother's heart to the pillow of the dying. His sympathy was instant and most consoling. Some of the prayers which he offered, as the spirit of a dear friend was departing, will never be forgotten. He did not shrink, on such occasions, from the presentation of plain truth. But his heart was full of tenderness, as the tones of his voice were of sympathy and love.

“Mr. Gould's success in the ministry, through the accompanying influences of the Holy Spirit, was great. During the summer and autumn of the year in which he was ordained, about 20 persons entertained a hope of eternal life, and united with the church. In the year 1805 there was a most signal manifestation of the grace of the Holy Spirit. God then appeared in his glory in building up Zion. About 100 were supposed to be the fruits of this awakening. Eighty were added to the church. In 1812 and 1813, there was a marked attention to the concerns of the soul. In 1815 and 1816, a still more powerful revival of religion was enjoyed. In the latter year, the church was increased by an addition of 46 members. At several subsequent periods, the same Divine influence was conspicuously manifest. In 1822 and 1823 particularly, many individuals are supposed to have commenced a religious life. In such favored seasons, Mr. Gould's mode of dispensing religious truth was singularly plain and solemn, and sometimes very affecting. The number of members that united with the church, while he was pastor, was 715.

“Forty-six individuals, natives of Southampton, have acquired a collegiate education. Thirty-seven of these are now living, and thirty-two are, or have been, ministers of the gospel. The question has often been asked, why a small town, containing a little more than 1000 inhabitants, should afford the advantages of a public education to so many of its sons? In reply, it may be said with truth, that the principal cause was the efficient agency of Mr. Gould. He made it one of the leading objects of his ministry. The youthful

parishioner who had promising talents, and a desire to preach the gospel, or to be useful in some other profession, he took by the hand and steadily encouraged. If necessary, he kindly removed the difficulties which might be felt by parents and other friends. The studies preparatory for college were, in many cases, superintended by him, or by his accomplished lady, and not seldom as an entire gratuity. Being himself a good classical scholar, he took a personal satisfaction in conducting the studies of his young friends. As a teacher, he possessed kindness and promptitude, ever ready to appreciate difficulties, while he had the firmness to require that the pupil should be master of his lessons. In this way, Mr. Gould exerted an extensive and very happy influence. He was thus the means, indirectly, of proclaiming the messages of life to thousands, and of guiding multitudes to the mansions of eternal rest. Indeed, the good accomplished by him, *mediately*, was, doubtless, greater than that which was the fruit of his direct exertions.

“In this connection, it may be stated, that he gave much time and thought in promoting the interests of the common schools. His peculiar talents had here a fine opportunity for employment. The ease, the perfect facility, with which he could adapt his remarks to the capacities of those whom he addressed, have been acknowledged by all who were familiar with the circumstances. He assisted in the examination of the teachers. He visited the schools two or three times in a year, attentively listened to the recitations, and made remarks and closed with prayers, to which the most heedless youth could not but attend. The same interest in children was manifest in the annual catechetical instruction which he superintended. In the summer of every year, nearly all the children and youth in the place, between the ages of six and sixteen years, assembled in two parallel rows in the aisles of the meeting-house, and recited to the pastor, in the hearing of many of the congregation, in four or five successive Sabbaths, the whole of the Assembly’s Shorter Catechism.

The *considerateness* with which Mr. Gould put the more difficult questions to the trembling catechumen, so that he might not *miss*, will long be remembered. Well would it be for our churches if this venerable compend were still taught in the same manner.

“The more general interests of philanthropy and benevolence were promoted by Mr. Gould in an effectual manner. Early in his ministry, he labored for some months with good success as a missionary in the destitute portions of Maine. When it was proposed to remove Williams College to Northampton, Mr. Gould acted with gratifying success as an agent in raising the large fund which the trustees of the college named as a condition of the removal. Of the old and very useful Hampshire Missionary Society he was a trustee and active friend. The Hampshire Education Society also found in him an intelligent and warm supporter. The dawn of the foreign missionary enterprise, in 1810, he hailed as the indication of a brighter era to the church. Of the property which God had given him (larger than most clergymen are favored with) he was a liberal almoner. At a day when comparatively few christians were awake to their great duty of laboring for the conversion of the world, he entered with characteristic ardor into the various plans of benevolence.

“In 1808 Mr. Gould was married to Miss Mindwell Woodbridge, only daughter of Sylvester Woodbridge, M. D., an eminent physician in Southampton. Mrs. G. died in November, 1837. She was a lady of strong, original powers of mind, which had been highly cultivated. Her social and domestic character were also very attractive, to which were added the crowning graces of intelligent and unaffected piety. They had six children, all of whom are living. Their house was ever the abode of hospitality, of great intelligence, and of pure and christian affection.

“After his dismissal from the church in Southampton, in 1832, Mr. Gould taught a High School in South Hadley. He subsequently preached for some time in Bernardston.

He then returned, with his family, to his house in Southampton, continuing to preach, as occasion offered, in the neighboring towns, and still feeling the deepest interest in the progress of the Redeemer's kingdom. In the course of the year 1840, indications began to appear that he was affected by a threatening internal disorder. Towards the close of the year the symptoms became decided, and all hope of his recovery was abandoned. Here, however, we may say, 'behold the faith and patience of the saint.' Amid the bitter pains of his inexorable malady, the great truths, which he had so long preached, had power to afford him effectual consolations. Some particulars of his conversation, noted down at the time by the affectionate friends at his bed-side, may be interesting.

"When informed of the nature of his disease, in November, 1840, he manifested the most perfect composure. From that time he gave up all hope of living beyond a few months. He had the full use of his reason, and seemed to look upon another world as a reality which he was soon to meet. Leaving this world, to use his own language, was 'like passing from one room to another.' One night, after retiring, he was heard to say, 'This earthly tabernacle is evidently dissolving; nature is giving way; I am fast approaching the swelling of Jordan.' Yet he remained in cheerful spirits to the last. He made every necessary worldly arrangement for his departure, and continued to be interested in whatever interested his friends. His sufferings were unintermitted, except when he slept, and at times excruciating. In great agony, he could be heard praying, 'Deal gently with me, O Lord, I pray thee. Almighty Father, let me not murmur. May I be still, and know that thou art *God*. What grace, what triumphant grace, does it require to be perfectly patient under bodily anguish.' In his devotions he would give thanks that his pains had been no greater, and would add that this is indeed a small thing when compared with mercies which he received.

“ He showed his fondness for reading as long as he lived. Many hours he daily spent in listening to Baxter’s Dying Thoughts, to various religious biographies, but especially to the Bible. The book of Job was read to him several times. He would inquire with the deepest interest the opinions of those around him on various texts. Sometimes he would look out at the window upon the thousand objects which had been so long familiar to his eye. ‘ God knows,’ he said, ‘ that there are few who look with more delight than I do on the beauties of an opening spring. I thought it would please Him to let my eyes behold them once more, but it seems otherwise.’ He planted various kinds of grain in glasses, and watched from day to day the beautiful blades which grew from them, and which continued to grow long after the hand that planted them was motionless in death. This resignation, so clearly shown by his manner, his countenance and his voice, was sometimes lost in rapture, in reflecting on the perfect government of God. A verse of Watts’s Sapphic Ode was often on his lips :

‘ Now to the goodness of my Lord and Master
I will submit all I have or hope for ;
Sweetly as babes sleep, will I give my life up,
When called to yield it.’

He would converse with his friends and former parishioners who came to visit him, in respect to their spiritual good, forgetting his own weakness and disease ; and would urge them, in the most earnest manner, to give all diligence to make their calling and election sure.

“ At one time he said, ‘ For a few months I have enjoyed much of the presence of Christ. It is wonderful that he gives me such sweet peace in contemplating his character.’ The last week of his life he spent in more ease than any preceding one of his sickness. He was confined to his bed, and much of the time was under the influence of opiates. Yet his mind was occasionally clear, and he seemed to be as

well aware as either of his friends that the hour of his departure was near. Every morning there was a more deathly paleness on his countenance. But the same peaceful submission still appeared. Every pain, every struggle for breath, was met with the same heroic fortitude. Again and again would he minister consolation to his distressed children, and assure them of his perfect willingness to leave the world. When his mind was so clouded that he was unable to hold a connected conversation with his friends, his voice would be lifted up in prayer, and for some minutes every faculty of his soul, and every feeling of his heart, would seem to resume their former place. Even during the night before his death he seemed still conscious of his situation. 'I thought,' he said, 'that I was on a bed of roses, and they said that they would carry me safely through.' One of his last expressions was, 'I thank thee, blessed God, for these sweet thoughts.' Sunday morning, April 6th, he seemed to be in a dying state, and was apparently unconscious of what was passing around him during the day. About 5 o'clock, P. M., he was observed to swallow, which he had not done during the day. His youngest child, in the hope that consciousness was about returning, seized the moment with avidity, and said, 'Father, we think you are going to heaven. Mother, we believe, is already there. We will try to meet you there. Father, do you not hope you will meet all your children in heaven?' He turned on her his dying eye, and distinctly answered, 'Yes.' It was his last word. In a few moments his emancipated spirit, we cannot doubt, joined that blissful society where there is no more pain, and where tears are wiped from off all faces. Welcomed, we are sure he was, by not a few loved ones, who had gone before him, the wise, the good, the venerable, all washed in the blood of the Lamb, and, through eternity, to sing his praises.

"The funeral solemnities were attended by a large concourse of people. The sermon was preached by his excel-

lent and greatly beloved brother and friend, the Rev. Payson Williston, of Easthampton.”

2. REV. BANCROFT FOWLER was installed pastor, Dec. 21, 1836, and Rev. Roger C. Hatch of Warwick preached on the occasion; and was dismissed Dec. 31, 1838. For further notice of him, see the account of the pastors of the second Congregational church in Northfield, where he was settled previous to his settlement in Bernardston. His ministry in Bernardston was about two years.

3. REV. FREDERIC JANES was installed pastor, Nov. 4, 1840, and Rev. Charles Wiley, of Northampton, preached the sermon. He was born in Northfield, May 6, 1808; pursued collegiate studies at Yale and Amherst, but did not graduate; spent several years in teaching, and in studying theology; preached in North Walton, N. Y., from 1837 to 1838, and in Colchester, N. Y., from 1838 to 1840; was dismissed from Bernardston, Nov. 9, 1843; installed in Pelham in 1844, and Rev. Richard M. Chipman preached the sermon; dismissed from Pelham in 1845; the three following years was an agent of the American Protestant Society; then had charge of a female seminary one year, in Western New York; then preached in Michigan a short time; has been residing several years in New York city, and is now there, editing the “Christian Parlor Magazine.” His ministry in Bernardston was about three years. He was ordained as an Evangelist in New York city, Nov. 8, 1837, and Rev. Joshua Leavitt preached on the occasion.

4. REV. CHARLES KENDALL was installed Jan. 24, 1844, and Rev. T. Packard, Jr., preached the sermon. Mr. Kendall was born in Westminster, Feb. 14, 1813; graduated at Amherst in 1839; finished the theological course at the Union Theological Seminary, New York, in 1842; preached as stated supply at South Hadley Falls, previous to his settlement in Bernardston. He is still nominally a pastor in Bernardston, and in the tenth year of his ministry there,

though he has not been with them since December, 1853, and is residing in Mercersburg, Pa.

Of the *four* pastors of this church, three were dismissed ; three are still living ; and the average length of their ministry in Bernardston is about four years and a half.

CONGREGATIONAL MINISTERS ORIGINATING FROM BERNARDSTON.

1.* *Rev. Samuel C. Allen* was born in Bernardston, and having been settled as an Orthodox Congregational pastor over the first Congregational church in Northfield, a further notice of him is given in the account of the Orthodox pastors of that church.

2.* *Rev. Elijah Wollage* was born in Bernardston, about the year 1769 ; graduated at Dartmouth in 1791 ; ordained at Guilford, Vt., March 13, 1793 ; dismissed from Guilford, April 10, 1797 ; settled in Cambridge, Vt., from 1805 to 1806 ; again preached in Guilford, Vt., for a time, and left there in 1818 ; settled as pastor in Rockingham, Vt., from 1818 to 1821 ; settled as pastor at Pultney, N. Y., about seven years ; supplied at Wheeler, N. Y., and at Rock Stream, in the town of Starkey, N. Y. ; and died at Rock Stream, town of Starkey, Yates County, N. Y., July 18, 1847, aged 78.

The following obituary notice of him was published at the time of his death :—“ More than half a century he labored in the ministry with great acceptance and usefulness. As the pastor of various congregations in Vermont, during the space of thirty years, his ‘praise is still in the churches ;’ and for the last twenty-five years of his life in Western New York, with a mind unimpaired by age, and a body free from disease, he ever exemplified the truth he so earnestly preached to others, by his daily walk and conversation. He fell, as it were, with his armor on, being struck down by an acute and rapid disease, while preparing sermons for the approaching Sabbath. A devoted minister, a good man, a kind husband and father, he has gone to his rest, and his works follow him.” His funeral sermon was preached by Rev.

Ethan Pratt. The following is the epitaph on his gravestone, viz.: "For more than half a century he proclaimed the gospel of Jesus Christ, and has now gone to receive his reward."

Of the *two* Congregational ministers who originated from Bernardston, both were natives of the town; both were graduates; both became pastors; one left the ministry and became a Unitarian, and was a Representative to Congress; and both are dead. Rev. Samuel H. Riddel passed a short period of his early life in Bernardston, but a longer period in Gill, in connection with which place, a further account of him is given. Rev. Alonzo Sanderson was born in Bernardston, but early removed to Deerfield. A notice of him is given in the account of Deerfield ministers.

OTHER DENOMINATIONS.

BAPTISTS. The first Baptist church, which was constituted in 1789, existed only a few years, and was disbanded. Its only minister was Rev. Levi Hodge. The second Baptist church was organized in 1808, and in 1853 had 96 members; and the following ministers have supplied it, viz.: Revs. Josiah Richardson, Peter Rogers, Edward Green, Stephen S. Nelson, Benjamin F. Remington, Erastus Andrews, Aaron Burbank, Charles Farrar, John Green, George E. Fuller, and Calvin L. Baker in 1853. It is not known that any Baptist minister ever originated from Bernardston.

METHODISTS. A Methodist class was formed in 1799, and the church was organized July 1, 1852. They have had preaching only a portion of the time. Among the preachers who have supplied them, are Revs. Messrs. Bromley, Ward, J. S. Day, John Beckwith, Horace Smith, and Randall Mitchell in 1853.

UNITARIANS. The Unitarian church was originally an Orthodox Congregational church, and organized in Deerfield, Nov. 25, 1741, and became Unitarian about half a century since, as stated in the account of Orthodox Congregationalists in Bernardston.

Rev. Timothy F. Rogers was ordained over the church, Sept. 20, 1809, and died while pastor in B., Jan. 26, 1847, aged 66; Rev. Asarelah Bridge was installed colleague pastor, Feb. 18, 1846, and preached his farewell sermon, March 31, 1850; Rev. Thomas Weston supplied from December, 1850, to January, 1852; Rev. William W. Hebbard began to supply in April, 1852, and still continues to supply this church and people. No Unitarian minister is known to have originated from Bernardston; but Rev. Hon. Samuel C. Allen, who was for a short time a pastor of the first Congregational church in Northfield, after leaving the ministry, became a Unitarian. For a further notice of whom, see the account of the Congregational pastors in Northfield.

UNIVERSALISTS. The Universalist society in Bernardston, was established June 19, 1820; and its preachers have been Revs. John Brooks, Aurin Bugbee, R. S. Sanborn, William S. Ballou, Orrin Perkins, and Hymen B. Butler in 1853.

In the centre of Bernardston, within a circle of a radius of forty rods, are five Meeting-houses belonging to Unitarians, Orthodox Congregationalists, Baptists, Methodists, and Universalists.

SUMMARY of Preachers originating from Bernardston—Orthodox Congregationalists, 2. Total, 2.

BUCKLAND.

A part of the territory of this town was taken from Charlemont; and the first settlements were made on the Deerfield river, and in the south part of the town. A Mr. White and Captain Nahum Ward were among the first settlers. The town was incorporated April 14, 1779. Its population in 1850 was 1,056. Three churches have been organized in Buckland, which are still in existence, viz., one Congregational, one Baptist, and one Methodist.

CONGREGATIONALISTS.

CHURCH. The Congregational church was organized in October, 1785, with eighteen members. The first *Meeting-house* was built in 1793, and was rebuilt in 1846. Previous to the erection of their house of worship the congregation for some time held their meetings in a barn. Eight *revivals* have been enjoyed, resulting in the addition of about two hundred and thirty to the church. The first in 1799 and seventeen added; in 1808, and eighteen added; in 1816, and fifteen added; in 1822, and sixty-six added; in 1831, and twenty-seven added; in 1842, and forty-four added; in 1849, and seventeen added; and in 1851, and twenty-five added. A council was called to settle difficulties, Oct. 21, 1800. In the 68 years since the organization of this church, it has had a settled ministry about 58 years, and has been destitute of the same about ten years. The church gave an invitation to Rev. John Keep, in 1848, to settle as their pastor, but he did not become their pastor. The charitable contributions for 1853 amounted to \$266 89. The number in the Sabbath School in 1852 was 200. The number of members in the church in 1853 was 190. This church has had four pastors. Previous to the first pastor, Rev. Jacob Sherwin, of Ashfield, and Rev. Jonathan Leavitt, of Heath, preached as supplies.

PASTORS. 1.* REV. JOSIAH SPAULDING was installed pastor of this church, Oct. 15, 1794. He was born in Plainfield, Ct., Jan. 10, 1751; graduated at Yale in 1778; studied theology with Rev. Dr. West, of Stockbridge; was licensed to preach, Jan. 7, 1780; ordained as pastor in Uxbridge, Sept. 11, 1782, and dismissed from there, Oct. 2, 1787. The dismissing council say, "They view Mr. Spaulding's christian character in a fair and amiable light, and hope Christ will use him as an instrument of speedily building up his gospel, and promoting his cause in the world." He was installed in Worthington, Aug. 21, 1788, and dismissed from

there, March, 1794. He was next settled in Buckland, where he died while pastor of the church. The death of his wife occurred about two months previous to his own, and he preached a sermon on the occasion, March 2, 1823. The sermon, with an obituary notice of Mr. Spaulding, written by Rev. Thomas Shepard, then of Ashfield, was published. From that biographical account the following extracts are taken :

“ Mr. Spaulding received the afflictive dispensation, which deprived him of his wife, as a solemn call of Providence to set his house in order for a speedy departure from this vale of tears. His health had for some time previously been evidently declining, and now, though he mourned not as those who have no hope, yet every remaining tie to this world seemed to be loosed, and his arrangement of his domestic concerns, his conversation, his preaching, indicated in him a strong premonition that his work on earth was soon to close. Nothing, however, appeared alarming in regard to his health until the 27th of April, when, after having preached with unusual strength and animation in a neighboring pulpit, he was attacked very violently with a disease to which he had before been occasionally subject. On Wednesday following, he was so far revived as to be carried home, with favorable symptoms of recovery. His disorder, however, soon returned with a violence that baffled all medical skill; and, on the morning of May 5th, exhausted nature ceased to struggle, and he calmly fell asleep in the arms of Jesus, in the 73d year of his age. * * * As a *minister*, Mr. Spaulding held a very respectable standing in the church. His powers of intellect were of a superior class. To extensive reading he added much thought. He became familiar with the great and distinguishing doctrines of the gospel, not by admitting the conclusions of others without examination, but by bringing his own mind to a patient and laborious investigation of them. He was habitually a student. His perception of truth was not intuitive. He did not comprehend his

subject at a glance. He was deliberate, made sure his progress by carefully weighing every argument that related to the point before him, and, in a way peculiar to himself, rendered his conclusions clear and convincing. In his work on Universalism, in the hands of the public, there may be, in the opinion of some, an unnecessary expansion of argument and diffuseness of style, yet no candid and patient reader can lay down the book without being convinced that it contains an unanswerable refutation of the dangerous doctrine therein considered. There was little in Mr. Spaulding's person or manner in the pulpit that would be called commanding. He possessed not the graces of elocution, yet he was an instructive preacher. The weight of sentiment, with which his discourses were fraught, could scarcely fail of gaining the attention of the thinking part of his audience. There was a solemnity in his manner, and not unfrequently an ardency of feeling, that was calculated to affect the heart. His ministry was blessed with several seasons of religious revival. * * *

“As a *christian*, Mr. Spaulding must be considered as preëminent. The doctrines of grace which he believed, and which he preached, had a truly sanctifying influence on his own heart. He aimed to be a living example of the renovating and purifying power of religion. He was a man of prayer. The solemnity, pertinence and fervency with which he approached the throne of grace, in public, in the family, or by the bed of sickness, evinced to all that heard him, that prayer was the delight of his heart, and his communion with God uninterrupted. The permanent derangement of his only son, whom he designed to educate at college, and upon whom he had hoped to lean in declining life, was a sore affliction, but evidently instrumental of weaning his affections from earth, and placing them on the immutable source of all good. His conversation was spiritual and edifying ; he was always ready to impart counsel to the young, consolation to the afflicted, and wholesome advice to

all with whom he had intercourse. No one, whose heart was devoted to the interests of religion, could visit him in his family without coming away impressed with the conviction that there dwelt a man of God. During his last sickness, while reason remained, and at lucid intervals after it was impaired, his conversation was such as became a minister of Christ in his dying moments. He expressed himself with diffidence in regard to his hope of heaven, but seemed to have the most exalted and consoling views of the character of the great God and Saviour Jesus Christ.

“As a *parent*, Mr. Spaulding was tender, affectionate and faithful. His children were near his heart, and he ceased not daily to bear them in the arms of faith to the throne of grace, that ‘they might know the Lord.’ He submitted patiently to the chastisement of God, in relation to his deranged son, and, while struggling under the embarrassment of a small income, he went far beyond his means in supporting him while confined in his own house for more than eleven years. * * * His church and people have been bereaved of an affectionate, pious and able minister of Christ. His brethren in the ministry have been bereaved of one whom they highly respected and loved, and whose faithful services they will long remember with gratitude to the great Head of the church.”

The following account is from Rev. Mortimer Blake’s History of Mendon Association, and was furnished by Rev. Asa B. Smith, a successor of Mr. Spaulding in the ministry in Buckland :

“His ministry in Buckland was a successful one. There were several seasons of special religious interest during his ministry, the last of which was the year before he died, when there was probably the most powerful revival ever enjoyed among this people. * * * Mr. Spaulding was a sound, doctrinal preacher, who instructed his people well in the great truths of the Bible, and laid the foundations so thoroughly that they remain to this day. The fruits of his

ministry still exist in the church, and they form its strongest pillars. * * * As a preacher, his manner was rather dull and uninteresting ; but what he lacked in manner he made up in matter. On his death bed he was visited by some of his people, who came to confess the wrong they had done him. He felt that he could not die without an interview. When it was over he said he could die in peace. His memory still lives among the people. They looked up to him as their father, and when they now speak of him, they usually give him the title of 'father.' ”

The account given by Mr. Smith narrates the case of Mr. Spaulding's unfortunate and only son Josiah, as follows : “ Bearing his father's name, the pride of his parents, and designed by them for the ministry, he has been a raving maniac for forty-four years. He is now almost 65. For some two years after he became deranged, he was not confined ; but his father's life was repeatedly endangered, and he was chained for some two years. For the last forty years he has been shut up in a cage. No clothing can be kept on him. He remains constantly in a sitting posture, with a blanket wrapped about him, and only leans back against the cage when he sleeps. He has remained in this position so long that his limbs cannot be straightened. Before he became deranged he had been for many months in an interesting state of mind, and his parents entertained a hope for him. He was nearly or quite prepared to enter college, and was teaching school when the first signs of insanity appeared. He appears to become more and more demented.”

The author subjoins the few following disconnected items in the history of Rev. Mr. Spaulding. The result of the council that settled him at Uxbridge, says : “ An objection being offered by Mr. Preston against this doctrine, or at least that he did not understand it, viz., God's foreordination of every thought, word, and action ; voted by the council that said objection hath no weight.” In conversation with a minister, who objected to the doctrine of God's decrees, and

said the doctrine made man a *machine*, Mr. Spaulding replied, "Well, let man be a machine; but he is an intelligent, voluntary, accountable machine." Being invited on one occasion to preach in a part of Buckland where ministers had preached to great acceptance *without notes*, he preached a sermon from memory. His audience were delighted, and argued, that as Mr. S. usually preached with notes, and at that time had no notes, and preached so wonderfully, God must have *inspired* him for the occasion, and thus showed his approval of that method of preaching. Mr. S. replied that all the inspiration there was in the case consisted in his having committed to memory the sermon he had preached. Rev. Noah Cressey says of him: "Mr. Spaulding was a moderate, grave, candid, humble man. He preached clearly and forcibly the good old Calvinistic doctrines. He might be called a reformation preacher, to shake the dry bones. He did not love money as many do. Once he married a couple, and the bridegroom gave him only a dollar. He demanded another quarter, (the lawful fee,) and, when he got it, gave the whole to the bride."

He published quite a number of valuable sermons. He had prepared a theological work of considerable extent for the press at the time of his death. The manuscript being lost, it was never published. His work on Universalism is among the references in the Andover course of Theological Study. He married Miss Mary Williams, daughter of Judge Williams of Taunton, with whom he lived over thirty-nine years, and by whom he had five children, four of whom, daughters, are dead. Three of his daughters married and left children.

He died in Buckland, May 8, 1823, aged 72. Rev. Samuel Taggart, of Coleraine, preached his funeral sermon. The following epitaph is inscribed on his gravestone, viz.: "Merciful men are taken away, none considering that the righteous is taken away from the evil to come." "Of the forty-one years of his ministry, five were spent at Uxbridge,

six and a half at Worthington, twenty-eight and a half at Buckland.”

2. REV. BENJAMIN F. CLARKE was ordained as pastor of the church, Feb. 4, 1824, and the sermon was preached by Rev. Charles Jenkins, then of Greenfield, which was published. Mr. Clarke was born in Granby, Jan. 18, 1792; previous to his preparation for college, studied medicine; graduated at Williams in 1820; finished the theological course at Andover in 1823; dismissed from Buckland, May 2, 1839; installed pastor in Chelsea, Nov. 20, 1839, and the sermon was preached by Rev. Dr. Storrs of Braintree, and he was dismissed from Chelsea, Aug. 3, 1842; installed pastor at Rowe, June 7, 1849, and the sermon was preached by Rev. Samuel Harris then of Conway, and he was dismissed from Rowe, Oct. 23, 1850; then resided at West Hawley; in the spring of 1852 began to supply at North Orange, where he still preaches. His ministry in Buckland was about fifteen years.

3. REV. PRESTON CUMMINGS was installed as pastor of the church, Jan. 1, 1840, and the sermon was preached by Rev. John Ferguson of Whately. Mr. Cummings was born in Seekonk, May 1, 1800, and afterwards lived in Attleboro'; graduated at Brown University in 1822; studied theology with Rev. Dr. Park, then a Professor in Brown University; ordained as pastor in Lebanon, N. Y., Aug. 22, 1825, and the sermon was by Rev. John D. Pierce, of Sangerfield, N. Y., and dismissed from Lebanon in February, 1827; installed pastor of the first church in Dighton, Dec. 26, 1827, and the sermon was by Rev. Dr. Calvin Park, then of Stoughton; and dismissed from Dighton, Dec. 31, 1835; installed pastor of the North Church in Wrentham, July 6, 1836, and the sermon was by Rev. Dr. Jacob Ide of Medway; and dismissed from Wrentham in March, 1838; and dismissed from Buckland, Dec. 31, 1847; then resided several years in Holden; and now lives in Leicester, with his only surviving son, who is a physician in that place. In

1852 Mr. Cummings published a "Dictionary of Congregational Principles and Usages," a volume of some 400 pages. "After being settled one year, a providential injury left him exposed to short periods of insanity for the rest of his life. He spent between four and five months in the State Lunatic Hospital at Worcester, in the years 1849 and 1850—the last time self-committed, and with good advantage. Had it not been for this, he would never have prosecuted the work of his Congregational Dictionary; but there he could attend to it with peculiar facilities (having access to the Antiquarian Library in Worcester); and it was a sanitary employment." His ministry in Buckland was about eight years.

4. REV. ASA B. SMITH was installed pastor of the church, March 22, 1848, and the sermon was by Rev. Austin Cary of Sunderland. Mr. Smith was born in Williamstown, Vt., July 16, 1809; graduated at Middlebury in 1834; studied theology at Andover and at New Haven; ordained as a missionary, Nov. 1, 1837; preached for a time at Woodbridge, Ct., in which period a revival was enjoyed, and about 50 were added to the church; under the patronage of the American Board, started for Oregon, March 15, 1838, with his wife; rode 2,000 miles on horseback; reached his destination, Sept. 1, 1838; remained in Oregon, among the Indians, three years; on account of the failure of his wife's health, removed in 1841 to the Sandwich Islands, and remained there till 1845; then, on account of his own ill health, left the mission; returned by way of China and South Africa, to the United States, May 4, 1846; then supplied a year in South Amherst; and still remains pastor in Buckland, now in the sixth year of his ministry there.

Of the *four* pastors of this church, one died while a pastor, and two were dismissed; and the average length of their pastorates is about fourteen years and a half; and three are now living.

CONGREGATIONAL MINISTERS WHO ORIGINATED FROM BUCKLAND.

1.* *Rev. Jesse Edson* was born in Buckland in 1773; graduated at Dartmouth in 1794; studied theology with Rev. John Emerson, of Conway; was licensed by Hampshire Association, Aug. 4, 1795; supplied, for a time, the church in Gill; was ordained in Halifax, Vt., Nov. 23, 1796, and Rev. John Emerson preached on the occasion; and died as pastor in Halifax, Vt., Dec. 14, 1805, aged 32.

The following account of him is from a manuscript historical discourse, delivered by Rev. Alpheus Graves, while a pastor in Halifax, Vt.:—"During his ministry, ninety-nine were added to the church—eleven of whom were received by letter. In the fall and winter of 1797 and '98, there was a general revival of religion in the town, of the fruits of which, forty-three united with the Congregational church in 1798. A considerable number united with the Baptist church, the same year. Mr. Edson was highly acceptable to his people, both as a minister and as a pastor, receiving their affectionate confidence. As a preacher, he was sound in doctrine, though not characterized as a doctrinal preacher. In his intercourse with his people, he was courteous, introducing the subject of religion in an easy and happy manner. His person was tall and slender. His preparations for the pulpit were made with readiness. He interested himself in the young people of his charge, and was accustomed to preach to them one sermon a year. Mr. Edson's salary was one hundred pounds. He died at an early age, much lamented by his people, leaving a widow and three children." He published an interesting sermon, which he preached to the young, Oct. 17, 1799.

His remains sleep beside those of his successor, Rev. Thomas H. Wood, near the sanctuary where they preached the gospel. The following epitaph is on Mr. Edson's grave-stone, viz.:—

“My flesh shall slumber in the ground,
Till the last trumpet’s awful sound;
Then burst the chains in sweet surprise,
And in my Saviour’s image rise.”

2. *Rev. Washington A. Nickols* was born in Buckland, in 1808; graduated at Amherst in 1834; finished the theological course at Andover in 1838; ordained as pastor in Brookfield, in September, 1838, and the sermon was preached by Rev. Dr. Snell, of North Brookfield; was dismissed through failure of health, in 1842; and has since been employed in a large family school in Brookfield, till 1853, when he relinquished it. He married a daughter of Rev. Moses Miller. He is now preaching in Chicago, Illinois.

3. *Rev. Lebbeus R. Phillips* was born in Ashfield, Nov. 1, 1806, and in early life removed to Buckland, where he lived and made it his home, till settled in the ministry. He graduated at Williams in 1836; studied theology at East Windsor Hill; preached in Halifax, Vt., a part of the years 1839 and 1840; was ordained as pastor in Sharon, July 25, 1841, and Rev. Dr. R. S. Storrs, of Braintree, preached the sermon. Mr. Phillips still remains a pastor in Sharon.

4. *Rev. David Rood* was born in Buckland, April 25, 1818; removed to Plainfield in 1827; graduated at Williams in 1844; finished his theological course at East Windsor Hill in 1847; was licensed to preach in Northampton in 1846; was ordained as a foreign missionary at Plainfield, Oct. 7, 1847, and the sermon was preached by Rev. Morris E. White, then of Southampton; embarked for his destination in South Africa, Nov. 3, 1847; and is now laboring as a missionary among the Zulus in South Africa, at Umlazi, a station five miles from the sea.

5. *Rev. Lathrop Taylor* was born in Buckland, Aug. 3, 1813; graduated at Middlebury in 1839; finished the theological course at Andover in 1842; was settled as pastor of the Spring Street Church in Taunton, May 10, 1843, and Rev. I. P. Langworthy, of Chelsea, preached the sermon;

and he was dismissed from there in June, 1845; installed as pastor in Springfield, Vt., Oct. 1, 1845, and Rev. Erastus Maltby, of Taunton, preached the sermon; and he was dismissed from there, Nov. 4, 1851; installed as pastor in Francestown, N. H., Nov. 19, 1851, and the sermon was by Rev. Austin Richards, of Nashua, N. H. Mr. Taylor is still pastor in Francestown, N. H.

Some other ministers have spent a portion of their early life in Buckland. Rev. Theron M. Hawks removed from Charlemont to this place in 1835, at fourteen years of age; an account of whom is given in the sketch of Charlemont ministers. Rev. Alvah Lilley removed to Buckland in 1805, at eight years of age, and lived there five years; a notice of whom may be found in the account of Ashfield ministers. Rev. Francis Williams, a native of Ashfield, lived near the borders of Buckland, and was connected with the church and meeting there.

Of the *five* Congregational ministers here enumerated as sons of Buckland, four are supposed to have been born in Buckland; all received a collegiate education; all have been settled as pastors, except one, who is a foreign missionary; and all but one are now living.

OTHER DENOMINATIONS.

BAPTISTS. In a history of the Baptist church in Ashfield, published in the Minutes of the Franklin County Baptist Association for 1852, it is said: "On the 22d of July, 1789, ten individuals were delegated from this church to form a branch in Buckland." The clerk of the Baptist church in Buckland makes the date of the organization of that church to be Nov. 21, 1828. Its number of members in 1853 was 26. The following preachers have supplied the church, viz.: Revs. Linus Austin, James M. Coley, Benjamin F. Remington, John K. Price, Amherst Lamb, Alden B. Eggleston, P. P. Sanderson, James Parker, and James Clark in 1853. One Baptist minister, Rev. William Wilder, originated from Buckland.

EPISCOPALIANS. Rev. Lucius Carter, of this order, originated from Buckland.

METHODISTS. The Methodist society existed many years as a fractional part of a large circuit, and consequently had no separate records. The date of the organization of the church cannot be ascertained; but it is as early, probably, as 1820, or perhaps still earlier. The following ministers have supplied as preachers, viz.: Revs. Ibrí Cannon, Orrin Peir, Henry Hatfield, John Nixon, Samuel Avery, John J. Matthias, Moses Ammadon, Robert Travis, J. B. Husted, Alexander Hulin, Elias Crawford, John Luckey, John Parker, Hiram H. White, William Todd, Joel Knight, Noble Shepard, Philo Hawks, Ziba Loveland, Erastus Otis, Otis Wilder, Windsor Ward, Daniel Graves, Simon Pike, William Gordon, Mr. Oakes, C. C. Barnes, William Taylor, E. K. Avery, S. Drake, Leonard Frost, Proctor Marsh, Porter R. Sawyer, Henry S. Shedd, George W. Green, Homer W. Clarke, Moses Palmer, A. G. Bolles, Solomon W. Johnson, Solomon Cushman, George E. Chapman, A. S. Flagg, M. Leffingwell, and Austin F. Herriek in 1853. The Methodist Meeting-house at Shelburne Falls is on the Buckland side of the line, but the church and society are considered as belonging to Shelburne. One Methodist minister has originated from Buckland, viz., Rev. Windsor Ward.

SUMMARY of preachers originating from Buckland. Congregationalists, 5. Baptists, 1. Episcopalians, 1. Methodists, 1. Total, 8.

CHARLEMONT.

This was a frontier town during the French and Indian wars, and was greatly exposed to the attacks of the enemy. In the limits of the town were three garrisons, Taylor's, Rice's, and Hawks', which were part of a line of fortifications projected by Colonel Williams in 1754. The town was incorporated, June 21, 1765. The population in 1850 was 1,173. Five churches have been organized in Charle-

mont, viz., three Orthodox Congregational, one Baptist, one Methodist and one Unitarian.

CONGREGATIONALISTS.

FIRST CHURCH. The first church became extinct, and, the records being lost, it is not certainly known when it was organized, or when it became extinct. As the town was incorporated in 1765, and the first pastor was settled in 1767, and the deacons were chosen in 1767, the church was *probably* formed about the time of the settlement of its first pastor, in 1767. The church was probably disbanded, or considered extinct, at the time of the dismissal of the first pastor, April 15, 1785, as a part of the members, living in Heath, were at that time organized as a church in Heath, and a new church was formed about three years afterwards in Charlemont.

But little is known relative to this first church, which is now defunct. The two meeting-houses, in which they worshiped, were situated in that part of Charlemont which is now included in Heath. The second one was built about 1767. Unhappy differences between the pastor and people arose during the latter part of his pastorate among them. From the town records it appears that his people, or the town, considered him as dismissed from them, not by a council, but by their own vote, Aug. 29, 1781. He, not considering himself dismissed from the church, and being refused the use of the meeting-house, gave notice that he should hold meetings and preach at his own private house ; and he continued thus to do for several years, a few of his people attending upon his ministrations. At length he claimed his salary, and it being refused, he commenced a legal prosecution and recovered it. At one stage of the difficulties, the pastor called a council to advise in relation to his dismissal from the church. The council advised him to continue for six months longer, in the hope that a reconciliation might be effected during that time. During the

difficulties, Rev. Jesse Reed preached in Charlemont, as a supply, to a portion of the people who were disaffected with the pastor. Mr. Reed continued to preach for several years; was reprov'd by the Association of Ministers for preaching in the parish, when the pastor was not dismissed; made his confession to the Association, and died in Charlemont in January, 1791, and was buried there. He had lived in the town about ten years. The first church, during the probable period of its existence, from 1767 to 1785, had but one pastor, whose nominal ministry in Charlemont was about eighteen years.

PASTOR. *REV. JONATHAN LEAVITT was the first and only pastor of this church, and was installed over it near the close of 1767. He was born in Suffield, Conn., Jan. 22, 1731; graduated at Yale in 1758; ordained as pastor in Walpole, N. H., May 27, 1761; dismissed from Walpole in May, 1765; held the pastoral relation about eighteen years in Charlemont; and passed the remainder of his life on the same spot, the place of his residence being included in Heath at the incorporation of that town in 1785. He died in Heath, Sept. 9, 1802, aged 71. The council that dismissed him from Walpole, say of him: "We esteem him a young gentleman endowed with many desirable ministerial accomplishments." Mr. Leavitt's first wife was Miss Sarah Hooker, of Farmington, Con., who died suddenly, Oct. 11, 1791, by wrong medicine given by her daughter. She was the mother of twelve children, the first of whom was an only daughter. The eleven sons lived to arrive at manhood, but are now dead. Two of Mr. Leavitt's grandchildren, viz., Joshua Leavitt and Jonathan Leavitt, and one great grandchild, R. S. Leavitt, are now ministers. Mr. Leavitt's second wife was Mrs. Tirzah, the widow of Jonathan Ashley, Esq., of Deerfield, who died Nov. 22, 1797.

A ministerial acquaintance of his says of him: "Mr. Leavitt dressed in the costume of his day. He wore a great white wig and a cocked up hat, and made a dignified ap-

pearance. He would do more execution with one nod of his wig, than you or I could in talking half an hour."

Another minister, connected by marriage with the Leavitt family, says: "Mr. Leavitt was pastor of the church in Charlemont through the hard struggle of the Revolution, which was especially hard upon the farmers of the new mountainous settlements. His people fell greatly short of furnishing an adequate support for his very large family, and, after twelve years, ceased to pay him anything. After the close of the Revolution, he obtained a part of his neglected salary by a legal course, which created dissatisfaction on the part of some of the people, which did not subside in many years. Mr. Leavitt was endowed with good talents; was a gentleman in his manners; hospitable and very sociable in his ample home; and a christian man in his deportment, at home and abroad. His sermons are sound in theology, and manifest a mind that is able to work with profound subjects; not fresh and beautified by the imagination, not ardent and overflowing with love, but didactic, dry, and clean, and very long. His services were delivered in a dull monotony, and his prayers were incredibly long, in public and in family devotions. Feb. 28, 1802, Mr. Leavitt writes: 'My son Joshua went away the June preceding the death of his mother, and has not been heard of since.' The last of July following he learned that bales of cotton had been seen in the city of New York, marked 'Joshua Leavitt.' The father immediately started on a journey of discovery, and, on his return, was taken sick, and died soon after reaching home. It was a plain case of travel disease, induced by anxiety, excitement, and horseback journeying of several days in the sun."

A manuscript account of his death says: "He endured the pains and distress of his disorder with great patience. He manifested, during the course of his sickness, the most entire resignation to the will of his Creator, and, at last, appeared to expire without a struggle, in the hope of a blessed immortality."

The following obituary notice is taken from the Greenfield Gazette, of Sept. 20, 1802: "Mr. Leavitt was taken sick with the dysentery on the 20th of August, while attending upon his youngest son, who was sick with the same disorder. For eighteen days he endured the pains and distresses of his disorder with great patience. During the time of his sickness he manifested the most cheerful resignation to the will of his Creator, and a firm belief in the mercy of God through the merits of Christ. A little before he breathed his last, he raised his hand to his head, and endeavored to close his eyes as well as he could, and, at the close of life, appeared to expire without a struggle, in the hope of a happy immortality. It is but just to remark, that, in early life, Mr. Leavitt made a profession of his belief in the religion of Christ, and ever after appeared to be steadfast, zealous, and sincere in maintaining the doctrines of the gospel. He considered the scriptures as the only perfect rule, and the character of Christ as the only perfect example, for the conduct of men. His hope of acceptance with God was in his mercy, through the merits of the Redeemer. This hope seemed to be a cordial to his spirits, in all the trying and distressing scenes of his life, and his unfailing support while passing through the dark valley of the shadow of death. 'Blessed is he who trusteth in the Lord, whose hope the Lord is.' Mr. Leavitt has left a numerous family and many friends to mourn the loss of an affectionate husband, a most excellent father, and a faithful friend." In 1801 he published a volume on the "New Covenant and the Church's Duty."

SECOND CHURCH. The second church was organized June 6, 1788, with sixteen members. The council, embracing Revs. Nehemiah Porter of Ashfield, John Emerson of Conway, and Roger Newton of Greenfield, was in session three days. The first Meeting-house was built about 1790, and the second, located about two miles west of the first, was built in 1845. This church has enjoyed nine *revivals*, as the fruits of which nearly two hundred united with it,

viz., in 1792, and forty additions; in 1815, and eighteen additions; in 1821; in 1824, and seventeen additions; in 1828, and twenty additions; in 1830, and forty-one additions; in 1842, and twenty-six additions; in 1847, and twenty additions; and in 1850, and eighteen additions. Councils have been called by this church to settle difficulties as follows, viz., Feb. 9, 1791; May, 1792; Feb. 25, 1795; July 13, 1842; and Oct. 31, 1843. This church has given invitations to the following ministers to settle as pastors, who declined to settle, viz., Rev. Enoch Pond, March 20, 1789; Rev. Thomas Moore, Dec. 15, 1790; Rev. Caleb Blake, May 5, 1791; renewed the call to Mr. Blake, July 10, 1791; Rev. Gordon Dorrance, July 2, 1794; Rev. Theodore Hinsdale, Nov. 24, 1794; Rev. Tilton Eastman, Feb. 6, 1799; Rev. James Kimball, Aug. 2, 1824; Rev. Parsons Cooke, D. D., Nov. 15, 1824; Rev. Theodore J. Clark in 1852. The amount contributed to the cause of benevolence, in 1853, was \$99 39. The number in the Sabbath School, in 1852, was 120. The number in the church, in 1853, was 87. In the 65 years since the church was organized it has had settled pastors about 47 years, and has been destitute of the same about 18 years. This church has had five pastors.

PASTORS. 1.* REV. ISAAC BABBITT was settled as pastor, Feb. 24, 1796, and dismissed June 7, 1798. He was born in Easton, Conn., Feb. 26, 1757, and, at about twelve years of age, removed to Hanover, N. H.; graduated at Dartmouth in 1783; studied theology with Rev. Eden Burroughs, D.D., the father of the notorious Stephen Burroughs; preached some in Vermont; was married March 20, 1795, to Miss Prudence May, daughter of Deacon Ezra May, a major in the revolution, and who is reported to have been the very first settler in Goshen. After his dismissal from Charlemont he resided about one year in Goshen, and removed to Hartwick, N. Y., about 1801, and engaged in agriculture; he removed to Seneca Falls, N. Y., about 1832, and lived there till his

death. He had seven children, three daughters and four sons, several of whom are now living in the western states ; one son, Rev. Calvin W. Babbitt, a graduate of Amherst College and Andover Seminary, resides in Metamora, Ill.

A minister of Mr. Babbitt's acquaintance says of him : " Mr. Babbitt was a modest, sober and pious man. In his sentiments he might be called a strict Calvinist. He was a plain preacher, but not very forcible. His way and manner of delivery were not pleasing. He was a good man, I trust, but an unpopular preacher. He had a kind of tickling in his throat, which rendered his speaking disagreeable." In his speaking he had a habit of *hemming* so frequently as to injure his delivery. A correspondent says of him : " Mr. Babbitt was frank in his manners, social and cheerful in his disposition. His death was caused by a cancer on the limb, from which he suffered some years. During his last illness, and for some time previously, he seemed waiting for the summons to go hence. He said to a friend, a few hours before his death, that he had good news to communicate. The gentleman inquired what it was, when he replied that his physician had said he could survive but a short time. He seemed delighted at the idea of leaving earth and earthly things."

Mr. Babbitt died at Seneca Falls, N. Y., Aug. 8, 1833, aged 76. Rev. A. G. Orton, who attended him in his sickness and preached at his funeral, says of him : " Through all his illness, till death came to his relief, though he suffered much, he was never heard to breathe a syllable of complaint ; his countenance, ever calm and bright, with a smile of more than earthly joy, looking forward to his release with patient hope, and a firm unwavering trust in the God of his salvation." His physician, who was inclined to skepticism, said that he had seen more evidence of the reality of religion in the case of Mr. Babbitt than he had ever witnessed before. " To see a case so afflictive as that, so distressing and pitiable, yet so calm and joyful, there's something which no

mortal can gainsay." An obituary notice of Mr. Babbitt was published soon after his death in the "Seneca Farmer." Mr. Babbitt's ministry in Charlemont was about two years.

2. REV. JOSEPH FIELD was installed pastor, Dec. 4, 1799; and was dismissed from Charlemont, July 10, 1823. He was born in Sunderland, in 1772; graduated at Dartmouth in 1792; studied theology with Rev. Dr. Charles Backus of Somers, Ct.; settled as pastor in Fairfield, Herkimer County, N. Y., Dec. 4, 1797, and the sermon was by Rev. Eliphalet Steele of New Hartford, N. Y.; dismissed from Fairfield in the spring of 1799; supplied a short time in Westminster, Vt., (West Parish), and was then settled in Charlemont. Mr. Field married a daughter of Rev. John Emerson of Conway. He performed a missionary tour in 1805, in the State of New York, under the Hampshire Missionary Society. He has published several sermons; a volume of Strictures on Rev. Daniel Merrill's work on Baptism; a volume of twelve sermons on the Divine Government; a Treatise on the Trinity; and "Clerical Discipline," in two parts. He was a Representative of Charlemont to the Massachusetts Legislature in 1828, 1835, 1836, 1837, 1838, 1839, and 1842. He has continued to reside in Charlemont since his dismissal. His dismissal was in consequence of his becoming a Unitarian. He has supplied the Unitarian church in Charlemont, more or less, since his dismissal from the Orthodox church. After the change in his doctrinal views, an account of the mutual doings of Mr. Field and the Franklin Association with which he was connected, was recorded by the Association; and Mr. Field also gave his views of the same, in "Clerical Discipline." His ministry in Charlemont was about twenty-three years and a half.

3.* REV. WALES TILESTON was ordained pastor, March 16, 1825, and the sermon was by Rev. Dr. William B. Sprague of Albany; and he was dismissed from Charlemont, March 22, 1837. Mr. Tileston was born in Williamsburg, Nov. 24,

1792; pursued his collegiate studies chiefly at Williams, but graduated at Union in 1822; studied theology at Andover, and with Rev. Dr. Asa Burton of Thetford, Vt.; was licensed by Orange Association, Vt., Aug. 6, 1823; installed as pastor in Nunda Valley, N. Y., in the spring of 1838; dismissed from there in 1840; resided there two years, and supplied neighboring churches; supplied at Perry Village, N. Y., in 1842; supplied in Perry Centre, N. Y., in 1843; in 1844 removed to Rockford, Ill., and lived there four years; in 1849, removed to Galesburg, Ill., and preached at Andover, Ill., till June, 1850. Rev. Abel Caldwell of Hunt's Hollow, N. Y., preached his installation sermon at Nunda Valley, N. Y. He buried his first wife in the early part of his ministry, in 1827. She was Miss Rebecca Gookin. His second wife, a Miss Clapp, from Greenfield, survives him. He had nine children, four of whom are living.

Rev. Lemuel Leonard, a former parishioner of Mr. Tileston in Charlemont, says of him: "The most obvious and prominent things that impressed my mind were his kindness of disposition and sympathy, which qualified him eminently to minister to the sick and dying as a spiritual adviser and comforter. His interest in the young, and his encouragement of young men to acquire an education, were remarkable; and many of the young people of his charge in Charlemont remember his kindness and encouragement to this day, with great thankfulness."

An obituary notice of him was published, from which the following is an extract, viz.:—"Mr. Tileston was a man of sound mind, and a firm believer in the Orthodox faith, in which he had been reared. His ministry was blessed, especially in the early part of it, by the conversion of many. A paper, found since his death, containing resolutions for the government of his heart and life, written out in the early part of his christian life, evinces a mind deeply impressed with the truths of the gospel and the duties it enjoins. His end was peace." He died with the dropsy, at Galesburg,

Ill., Feb. 22, 1851, aged 59. Rev. Flavel Bascomb of Galesburg preached his funeral sermon. His ministry in Charlemont was about twelve years.

4. REV. STEPHEN T. ALLEN was ordained as pastor, April 18, 1838, and the sermon was by President Hopkins of Williams College; and he was dismissed from Charlemont, April 24, 1839. Mr. Allen was born in Heath in 1809; made a profession of religion at thirteen years of age; graduated at Amherst in 1833; finished the theological course at Andover in 1837; installed as pastor in Merrimack, N. H., May 23, 1839; dismissed from Merrimack, Sept. 4, 1850, in consequence of failure of health. Since leaving Merrimack, Mr. Allen has been engaged in the publishing and editing department in New York city. He now edits the *Mother's Magazine* and *Merry's Museum*, in New York. His ministry in Charlemont continued only about one year.

5. REV. JOHN D. SMITH was ordained as pastor, Nov. 20, 1839, and the sermon was by Rev. Dr. Packard of Shelburne; and he was dismissed, Aug. 11, 1844; and resettled as pastor in Charlemont, over the same church, June 21, 1848, and the sermon was by Rev. Dr. Osgood of Springfield; and he was dismissed from Charlemont the second time, May 19, 1852. Mr. Smith was born in Hanover, N. H., April 9, 1812; graduated at Yale in 1832; studied theology at New Haven and at Andover; supplied one year at Athol, previous to his ordination at Charlemont; after his first dismissal from Charlemont, he pursued medical studies at Baltimore, Md.; and since his second dismissal from Charlemont, he has continued to reside in the town, and has supplied in various places.

The following is from an address occasioned by the death of Nathan Smith, M. D., the father of Rev. J. D. Smith:—
 “Connected with the last sickness of Dr. Smith, there was one interesting event, to which I cannot forbear to allude. His three elder sons had been educated by him, and introduced into the medical profession; but his younger son

(John D. Smith) was yet to receive his education. The dying father, under the pressure of poverty, could make no provision for him. That he was poor, after all his toils for the advancement of medical science, and for the alleviation of human misery, is no reproach to his name; for he was not in embarrassed circumstances, as some have been, in consequence of his vices and extravagance. Perhaps he was poor, because he had not a heart to exact his dues from the children of poverty. Perhaps he was poor, because he was liberal and generous. He could not provide for the education of his youngest son. He had nothing to bequeath him. His own toils and cares were over. Who would be a father and friend to his son? In this state of solicitude and anxiety, the door of his sick chamber was opened, and there stood before him a respectable physician of Boston, (Dr. Shattuck) formerly his pupil; and he came to tell him to die in peace, because *his son should be taken care of*. This visit for this object, and as a testimony of affection and respect, sent a thrilling stimulating power through his whole palsied frame. His countenance was lighted up with joy. The tongue of the paralytic was loosened, and he spake with distinctness; and doubtless there was not absent from the gladdened heart a warm emotion of gratitude to God." In accordance with his promise to the dying father, Dr. Shattuck liberally assisted the son in passing through his collegiate and professional course. Mr. Smith was chosen to represent the town of Charlemont in the Legislature of Massachusetts, in 1854.

Of the *five* pastors of this church, all were dismissed; one became a Unitarian; and three are now living; and the average length of their pastorates is about nine years and a half.

Since the dismissal of their last pastor this church has been supplied by Rev. Theodore J. Clark, Rev. Edward Clarke, Rev. Levi Packard, and Mr. Samuel Fisk. Between the pastorates of Mr. Allen and Mr. Smith, the church was supplied some time by Professor John Tatlock of Williams College, and Rev. George Lyman.

THIRD CHURCH. The third church was organized in the east part of the town, Aug. 6, 1845, with forty-three members. Its first and only *Meeting-house* was built in 1847. A season of *revival* was enjoyed in 1848, and twenty-seven were added to the church. A council was called to give advice in a case of difficulty, Aug. 2, 1848. The amount contributed to the cause of benevolence, in 1853, was \$63 95. The number in the Sabbath School in 1852, was 120. In 1853 the church numbered 80. Previous to the settlement of their first pastor, the church was supplied by Rev. Nathaniel A. Keyes, who had been a missionary of the American Board to Syria.

Two pastors have been settled over this church. In the eight years and a half since the organization of this church, it has had a settled ministry about five years and a half, and has been destitute of the same about three years.

PASTORS. 1. **REV. MOSES H. WILDER** was installed as pastor, March 17, 1847, and Rev. Dr. Absalom Peters of Williamstown preached on the occasion; and he was dismissed from Charlemont, Oct. 3, 1848. Mr. Wilder was born in Winchendon, June 19, 1798; did not graduate at any college; did not study at any Theological Seminary; was licensed to preach in Indiana, Oct. 23, 1831; ordained as an Evangelist at Tamworth, N. H., April 21, 1835, and preached himself on the occasion; was a pastor at Bath, Ia., three years; installed pastor at Georgetown, Ohio, April 23, 1840, and the sermon was by Rev. Eleazer Brainard; dismissed from Georgetown in April, 1842; installed pastor at Wadsworth, Ohio, in 1843, and the sermon was by Rev. James Shaw; dismissed from Wadsworth in July, 1845; after leaving Charlemont, was installed at Salem, pastor of the Howard Street Church, and the sermon was by Rev. Dr. Storrs of Braintree; dismissed from Salem, Oct. 8, 1851; installed pastor at Harwich, Dec. 10, 1851, and the sermon was by Rev. Dr. George W. Blagden of Boston. Mr. Wilder has been employed as an agent of benevolent societies seven

years; has been under the Home Missionary Society seven years; has preached over 3,000 sermons; is still a pastor in Harwich. Mr. Wilder's pastorate in Charlemont continued about one year and a half.

2. REV. AARON FOSTER was installed pastor, Feb. 13, 1850, and Rev. Samuel Harris preached on the occasion. Mr. Foster was born in Hillsboro', N. H., March 19, 1794, and was trained up among the Quakers. He graduated at Dartmouth in 1822; finished the theological course at Andover in 1825; was ordained as an Evangelist at Rutland, Vt., Oct. 19, 1825, and Rev. Phineas Cook, then of Ackworth, N. H., preached on the occasion; supplied five years various churches in Laurens, Abbeville, and Pendleton Districts, in S. C. In April, 1828, while driving rapidly in a chaise, near Charleston, S. C., his horse was killed by lightning; in 1829, he was a member of the Presbyterian General Assembly at Philadelphia; was installed pastor in Pendleton, S. C. in 1830, and Rev. Anthony Ross preached the sermon; in September, 1833, went to Fort Covington, N. Y., received a call to settle there, but declined it, and continued to supply the church there for several years; in 1837 went to Constable, N. Y., and preached there till November, 1843; spent some time in an agency for the American Peace Society in 1844; in November, 1845, began to supply the Robinson Church in Plymouth, and continued there till his removal to Charlemont. In 1851 he was a delegate to the World's Peace Convention at London. In 1853 he was a delegate from Charlemont to revise the Constitution of Massachusetts. He is still a pastor in Charlemont, in the fourth year of his ministry there.

Of the *two* pastors of this church, one was dismissed; both are now living; and the average length of their pastorates is about two years and a half.

CONGREGATIONAL MINISTERS WHO ORIGINATED FROM
CHARLEMONT.

1. *Rev. James Ballard* was born in Charlemont in 1805; graduated at Williams in 1827; instructed in the Academy at Bennington, Vt., for ten years, till 1837, having had charge of more than five hundred different scholars, and having prepared more than forty for college; studied theology with Rev. Dr. Beman of Troy, N. Y.; was licensed by the Congregational Association, in New York city, in 1837; removed, in 1837, to Ohio, and preached in the vicinity of Columbus till 1838; then removed to Grand Rapids, Mich., and preached there and at Grandville for several years; ordained as an Evangelist in 1839, at Galesburg, Mich., and the sermon was by Rev. Stephen Mason of Marshall, Mich.; while supplying the church at Grand Rapids, he bought, for the benefit of that church, of Louis Campau, a Catholic house of worship for \$3,700, for the payment of which he collected of the New England churches \$2,800. The balance has nearly been paid by the church, and they now enjoy a large and commodious house of worship. In 1847 he retired from the ministry at Grand Rapids to a farm in the vicinity. In 1850 he was invited to take charge of a large Union School in Grand Rapids. He is now in charge of that school, and preaches to a neighboring church.

2. *Rev. Roswell Hawks* was born in Charlemont in 1788; graduated at Williams in 1811; studied theology with Rev. Dr. Packard of Shelburne; ordained pastor in Peru, Oct. 8, 1815, and dismissed from there in April, 1823; installed pastor in Cummington, April 20, 1825, and the sermon was by Rev. Dr. Humphrey, then President of Amherst College; since his dismissal from Cummington, for the most part, he has been general agent and steward for the Mount Holyoke Female Seminary, and resides at South Hadley, and preaches occasionally.

3. *Rev. Theron M. Hawks* was born in Charlemont, Oct.

24, 1821; in 1835 changed his place of residence from Charlemont to Buckland; graduated at Williams in 1844; finished the theological course at Union Theological Seminary, New York city, in 1851; since then has been employed chiefly in teaching in that Seminary.

4. *Rev. Lemuel Leonard* was born in Charlemont, of Baptist parents, Nov. 23, 1812; pursued preparatory studies in Heath, and, in 1830, united with the Congregational church in that place; was a member of Amherst College from 1830 to 1832, and then left college on account of ill health, and did not graduate; studied with various instructors, and completed the theological course in the East Windsor Hill Seminary in 1839; was licensed by Franklin Association in 1838; ordained at Portageville, N. Y., as pastor, Oct. 30, 1839, and the sermon was preached by Rev. Wales Tileston, then of Nunda Valley, N. Y.; dismissed from Portageville, Aug. 19, 1849, and has since preached as a stated supply at Moscow, N. Y. Mr. Leonard married a daughter of Rev. Moses Miller, formerly of Heath.

5. *Rev. Daniel Rice* was born in Conway, Oct. 13, 1816; at one year and a half of age removed to Charlemont, where he lived till manhood; united with the church at thirteen years of age; graduated at Amherst in 1837; was principal of the Academy in Hancock, N. H., two years; pursued theological study for a time at Andover, and finished his theological course at Lane Seminary, Ohio, in 1842; was settled as pastor at Troy, Ohio, in 1842, and the sermon was preached by Rev. Dr. John W. Hall of Dayton, Ohio. Three seasons of revival have been enjoyed during Mr. Rice's ministry at Troy, and, in 1843, between forty and fifty were added to his church. Mr. Rice is still a pastor at Troy, Ohio.

Some other Congregational ministers have spent a short portion of their early life in this town, who are not numbered in this sketch among the sons of Charlemont. Rev. Jedediah Bushnell, who died pastor of the church in Corn-

wall, Vt., Aug. 2, 1846, aged 77, spent three years in Charlemont, to learn the trades of shoemaker and tanner. Rev. Noah Cressey, now of Portland, Me., removed to Charlemont when about eighteen years of age, and resided there till he began to prepare for the ministry; but, as he lived for a longer period in early life in Rowe, a notice of him is given in the account of ministers who originated from that town.

Of the *five* Congregational ministers here reckoned as sons of Charlemont, four were born in that town; four were graduates; and all are now living.

OTHER DENOMINATIONS.

BAPTISTS. The Baptist church in Charlemont was formed about 1791. The following preachers have supplied it with preaching, viz., Revs. John Green, Mr. Wheeler, Mr. Palmer, Ebenezer Hall, Samuel Carpenter, Nathaniel Rice, Mr. McCullock, James M. Coley, Darius Dunbar, David Pease, Benjamin F. Remington, R. P. Hartley, S. Bently, M. J. Kelley, James Parker, and Hervey Crowley in 1853. This church, in 1853, had 67 members. One Baptist minister originated from Charlemont, viz., Rev. Philander Hartwell.

METHODISTS. Methodism seems to have been introduced into the town about 1806 or 1807; classes were formed in 1828 and 1831, and, for some time, the Methodists in this place were connected with those in Rowe. Nothing definite can be learned respecting the origin of the present Methodist church in Charlemont. Preaching has been supplied by Revs. Samuel Eigmy, John Nixon, A. Hulin, E. Andrews, J. B. Husted, E. Crawford, J. C. Bonticou, S. W. Sizer, William Todd, O. C. Bosworth, Windsor Ward, Horace Moulton, E. P. Stephens, Samuel Heath, D. K. Bannister, William Kimball, C. Hayward, W. Willicutt, Lyman Wing, J. W. Lewis, W. Taylor, E. Bugbee, E. K. Avery, C. C. Barnes, Proctor Marsh, L. Frost, Porter R. Sawyer, David Mason, G. W. Green, Moses Palmer, William Bordwell, E.

A. Manning, Ichabod Marcy, Amasa Taylor, A. A. Cook, David K. Merrill, and William Pentecost in 1853. Methodist preachers originating from Charlemont : Revs. Daniel Graves, Philo Hawks, David L. Winslow, Otis Legate and William Legate.

UNITARIANS. The Unitarian church in Charlemont was formed about 1830, and has been supplied with preaching by Revs. Joseph Field, C. Nightingale, William Cushing, Benjamin Parsons, George F. Clarke, Mr. Hervey, and R. Bacon. They have had but little preaching for some time past. They never had a settled pastor.

UNIVERSALISTS. Two Universalist preachers, Revs. Joseph Barber and William Barber, originated from Charlemont.

SUMMARY of Preachers originating from Charlemont : Congregationalists, 5 ; Baptists, 1 ; Methodists, 5 ; Universalists, 2. Total, 13.

COLERAINE.

This township was granted in 1736, and for a time was called Boston Township. Settlements began as early as the year 1742, for the people that year "voted about calling a pious Orthodox minister to settle with them," and applied to Boston Presbytery, April 16, 1745, for preaching. The early settlers were chiefly Scotch-Irish, and generally Presbyterians. In the town four garrisons were maintained, one of which was the dwelling-house of the first minister, Mr. McDowell. Several of the inhabitants were killed and some captured by the Indians. The town was incorporated June 30, 1761, and received its name in honor of Lord Coleraine of Ireland. Tradition says that he "was so well pleased with the honor done him, that he sent the inhabitants a fine bell, but, through the unfaithfulness of the agent to whom it was intrusted, it never reached them. It is believed to be still in existence, and used in one of the churches in Boston." See Barber's Historical Collections relating to Massa-

chusetts, page 242. The population of Coleraine in 1850 was 1785. Four churches have been organized in Coleraine, viz., one Presbyterian, which, after about sixty years, was changed to Congregational; two Baptist and one Methodist, all of which are in existence, having meeting-houses and preaching.

CONGREGATIONALISTS.

CHURCH. The present Congregational church was originally Presbyterian, and, as its early records, even down to 1819, are not to be found, it is not known definitely when the church was organized. In 1745 the inhabitants of the town sent a letter to Boston Presbytery, putting themselves under their care, and asking for a preacher. "June 5, 1750, the Presbytery appointed Rev. Mr. Abercrombie of Pelham to ordain elders among them, and prepare the way for the administration of the Lord's Supper." The church was probably formed not long after this, in 1750. April 29, 1819, the church made request to have its connection with the Presbytery dissolved, and it was changed in its organization to a Congregational church, Dec. 9, 1819. Four *Meeting-houses* have been built among this people; the first was commenced about 1742, and located about a mile south-east of the present one, but the pulpit and pews were not finished before 1769, and, in October, 1764, it was voted to *color the Meeting-house blue*; the second was built in 1795, about a quarter of a mile north of the present one; the third was built by a disaffected party in 1795, about two miles south-east of the present one; the fourth was built in 1834, and was remodelled in 1853. The two houses built in 1795 were for many years occupied alternately on the Sabbath by the church and people. A *revival* occurred in 1831 in connection with a protracted religious meeting, and about fifty were added to the church. An interesting account of it was published in the Greenfield Gazette, Aug. 1, 1831. Rev. Mr. Taggart, in his published farewell sermon to the people of his charge in Coleraine, in 1819, says: "Our church has

been uniformly small, as we have never seen any remarkable ingathering time." The amount contributed to the cause of benevolence, in 1852, was \$14 55; the Sabbath School, in 1852, numbered 50; and the number in the church, in 1853, was 42.

Previous to the settlement of a pastor, Rev. Mr. Abercrombie of Pelham supplied occasionally; Rev. Daniel Mitchell, from Ireland, supplied in 1749, 1750, and 1751, to whom the people gave a call to settle, but the Presbytery, Aug. 13, 1751, refused to have him settle as pastor. After Mr. McDowell's death the people, in 1763, sent for Rev. Mr. Thompson in Nassau Hall, N. J., and for Rev. Mr. Paine on Long Island; in 1764 Rev. Mr. Kinkead supplied them; in 1766 they voted to have Rev. Jonathan Leavitt preach for them; April 13, 1767, they voted to call Rev. Simeon Miller to settle as pastor. This church has had *six* pastors, three Presbyterian and three Congregational.

PASTORS. 1.* REV. ALEXANDER McDOWELL was ordained as pastor, according to the records of the Boston Presbytery, of which he was a member, Sept. 28, 1753; and the Presbytery appointed Revs. Messrs. Parsons of Amesbury, Abercrombie of Pelham, and Prentice of Easton, to perform the ordination. He is represented to have been born in Ireland; he graduated at Harvard in 1751; was licensed by Boston Presbytery, March 18, 1752, and supplied Coleraine for some time before his settlement there. He preached before the Presbytery according to their appointment, at Newbury, Aug. 14, 1752, and the Presbytery say they "found his discourse to be censurable to a high degree;" whereupon he made a written acknowledgment that he "had used hard, bitter, and injurious reflections;" and Presbytery then voted that he should be "solemnly rebuked, and, upon his submission, restored." He was dismissed from his charge in Coleraine, and according to tradition on account of intemperance, sometime between March and August, 1761, and died in Coleraine sometime between January and October, 1762,

leaving a widow, a son and daughter. He was buried in the old burial yard near the first meeting-house, near the graves of Hugh Riddell's family, but no stone marks the spot. Rev. Mr. McDowell and Rev. Edward Billings of Greenfield are the only pastors buried in Franklin County, at whose graves no stones are erected, or are in progress of erection. As the ministerial lot in Coleraine fell to Mr. McDowell as the first minister, and descended to his widow, she was censured by the people for not providing stones for his grave. The town, May 9, 1768, "voted not to get grave stones for Mr. McDowell's grave." His family long since removed from this part of the country. Mr. McDowell's ministry in Coleraine was about eight years.

2.* REV. DANIEL MCCLELLAN's salary as pastor commenced June 1, 1769. He was constituted pastor of the church some time previously at Philadelphia, Penn., by the New Castle Presbytery, to which he belonged. He received the call from Coleraine, Oct. 20, 1768, and was dismissed from the Presbytery to go to Coleraine some time subsequently. He was born in Pennsylvania about 1737; received his education in Edinburgh, Scotland, and in Ireland; was ordained in Ireland by the Reformed Presbytery, or Covenanters; came back to this country about 1766; preached two years in the connection of the Covenanters; was then deposed by them for owning the government of the Presbyterian Synod of New York and Philadelphia; was then examined and received to the New Castle Presbytery in 1768; and died pastor at Coleraine, April 21, 1773, in his 36th year. Tradition says that Coleraine church twice sent a man to Philadelphia to obtain him; and also, that Mr. McClellan, having received another call, and being undecided which to accept, said he would set up a stick of wood perpendicularly, and let it fall, and to whichever of the two places towards which it should fall he would go; and the stick falling towards Coleraine, he went there. Mr. Hugh Bolton went for him, and accompanied him and his wife and their three colored

servants. From Troy, N. Y., they were obliged to go on horseback. From Charlemont to Coleraine it was then a wilderness. He is represented as having been a man of abilities, a good scholar, a respectable divine, and, what then was considered rather extraordinary among the neighboring ministers here, a Hebrician. His Hebrew Bible, published in 1609, is now in the possession of Rev. J. McGee, who married his grand-daughter. His grave is in the old burial yard, near that of his successor, Rev. Mr. Taggart. The epitaph on his grave stone is as follows, viz. : "In memory of the Rev. Mr. Daniel McClellan, the faithful and beloved pastor of the church of Christ in Coleraine. He departed this life April 21, 1773, in the 36th year of his age." "Write, blessed are the dead who die in the Lord, &c. Rev. xiv. 13." Mr. McClellan's ministry in Coleraine was about four years.

3.* REV. SAMUEL TAGGART was ordained pastor, Feb. 19, 1777; was dismissed from his pastoral charge by the Londonderry Presbytery at their meeting, Oct. 28, 1818; preached his farewell sermon to his people, Jan. 3, 1819, which was published; and he died in Coleraine, April 24, 1825, aged 71. Mr. Taggart was born in Londonderry, N. H., March 24, 1754. His parents were emigrants from the North of Ireland. His father was a ruling elder in the second church in Londonderry. His family were religiously educated. Rev. Mr. Taggart graduated at Dartmouth in 1774; studied theology with Rev. David McGregore of Londonderry, N. H.; and was licensed by the Presbytery of Boston, June 1, 1776. Being a member of that Presbytery, and, without consulting them, having conferred with the Associate Presbytery of New York in relation to uniting with them, he was summoned before the Boston Presbytery as an offender, and, after a long discussion, correspondence and delay, he was dismissed June 2, 1785, with a general recommendation. It appears that he subsequently joined the Londonderry Presbytery. That Presbytery, when they dismissed him from

Coleraine church, say, in their records, "We most cordially recommend him to the christian public as an eminently able and faithful minister of the gospel of Christ."

Mr. Taggart's first wife died in 1815. On returning from Congress, after an absence of five months, he found her in her coffin, and several of his children on sick beds. By his first wife he had fourteen children, six of whom are living. By his second wife, who was from Washington, D. C., and who lives in Guilford, Vt., he had three children, who are living.

He fulfilled a mission under the Hampshire Missionary Society of four months, in 1802, in the western counties of New York. He itinerated and travelled over 1400 miles, and has left a detailed and lengthy journal of his mission. He wrote a biography of himself, consisting of sixty quarto pages, which has been preserved. He published a volume on the "Evidences of Christianity," a treatise on the Saints' Perseverance, and numerous single sermons, orations, and addresses. He was a representative to Congress for fourteen years, from 1804, and read the Bible through every winter he spent at Washington. His absence from his people proved unfavorable to their religious prosperity. John Randolph, who was in Congress with him, is reported to have inquired of him at one time, "And with whom hast thou left those few sheep in the wilderness?" 1 Sam. xvii. 28. When on his missionary tour near Albany, while in a public house, he heard a man use profane language, and said to him, that from his appearance he judged him to be a man of veracity, and he presumed the company present would take his simple word as true without the use of an oath. The man apologized, said he was ashamed of himself, for his mother had taught him better, and thanked his reprover.

A ministerial cotemporary of Mr. Taggart for many years, says of him: "His sermons were evangelical, scriptural, able and long. He once said, he had no short sermons. He was

not eloquent, but monotonous and dull in his delivery. He had a remarkably tenacious memory, and could remember to a great extent the ages of his people and the dates of their deaths. He was eccentric in his manners, even in the pulpit." While in college, attending a religious service, he was observed to be busily engaged in catching flies. When called to an account for not attending to the exercises, he told the college officer that he did give attention to them, and could repeat what was said; and then he proceeded to repeat what was uttered on the occasion with great correctness. In the early part of his ministry in Cole-raine, he is represented as having rode on horseback to Rev. Mr. Hubbard's, in Shelburne, holding in his hands a riding-stick and a large jack-knife, and was found by Mr. Hubbard, dismounting before his door, thus armed, who jocosely accosted him: "Mr. Taggart are you for war?" upon which Mr. T. replied, that soon after he started from home, he used his knife to cut a stick, and had not thought of having it in his hand since then. In his preaching, he was accustomed to say frequently, 'aye but,' and would occasionally turn so far around as to look out of the pulpit window. In public prayer his eyes would often be open, and he would watch persons entering the church at such times, till they reached their seats. In telling a story, his eccentricity strikingly appeared, as the author well recollects. When he came to the *gist* of the story, he would become animated, straighten himself up in his chair, rub his hands together with much earnestness, and run out his tongue and roll it rapidly from one side of his mouth to the other. He was not accustomed to visit his people very much, or to be very familiar with them. He found it difficult, even to converse with his own children on religious subjects in a personal manner. When one of his sons was at one time in an interesting state of mind, and he wished to have him instructed, he did not feel free to converse with him, but wrote over a sheet of paper to impart counsel and instruc-

tion to him, and requested a neighboring minister to converse with him. In person, Mr. Taggart had a large frame, was fleshy, was slow and moderate in his movements. His funeral sermon was preached by Rev. Dr. Packard of Shelburne. The epitaph on his gravestone is as follows, viz. :—
 “This stone is erected in memory of Rev. Samuel Taggart, who was born March 24, 1754. Was ordained in this place, Feb. 19, 1777. Represented this District in Congress fourteen years; and died April 24, 1825. He had an amiable disposition, a discerning and well-improved understanding; was an able divine; and preached the gospel with delight, until a few days before he departed, as we trust, to be with Christ.”

“My Saviour shall my life restore,
 And raise me from my dark abode;
 My flesh and soul shall part no more,
 But dwell forever near my God.”

The following obituary of him appeared in the Franklin Herald, Greenfield, Mass., May 10, 1825:—“He was possessed of native mind and talent above the ordinary standard; his perceptions clear, his memory peculiarly retentive, and his judgment sound. These he improved in the course of his life by extensive reading and by application to those various branches of knowledge too, which lay beyond the sphere of his immediate profession. His religious sentiments were evangelical, commonly denominated Orthodox. These he apparently derived from a careful, extensive and repeated examination of the sacred scriptures. In regard to religious doctrine, he was neither shackled by human systems, nor swayed by the opinions of men. The Bible, which he perused much in early life, was his standard. * * * His mode of delivery in preaching, was not in itself alluring and pleasant; nevertheless his sermons were always instructive, evangelical, and weighty: they were peculiarly rich with Bible truth and doctrine, Bible proof and argument, Bible illustra-

tion and spirituality, combining in due proportion and in proper connection, doctrinal, practical and experimental religion. * * * His general ability and integrity, his general character and worth, procured for him a large share of respect and confidence from that extensive portion of enlightened community which knew him. * * * The productions of his pen are not unworthy of notice and commendation. Although, in point of taste and ornament, he hardly kept pace with the hastening step of improvement in what is called *the art of fine writing*, still, however, his writings are all interesting and valuable." Mr. Taggart's ministry in Coleraine was about forty-one years and a half.

During Mr. Taggart's absence at Washington, and between his dismissal and the resettlement of the ministry, a large number of ministers preached to this church as supplies; among whom were Revs. Robert Hubbard, Dr. A. Chandler, Pliny Fisk, Dr. Edward Hitchcock, Preserved Smith, Jr., Dan Huntington, Mr. Torrey, Mr. Brackett, Jairus Burt, and Horatio Flagg, the last of whom declined a call in 1827 to settle.

4. REV. ARETAS LOOMIS was installed Aug. 5, 1829, and Rev. Thomas Shepard, then of Ashfield, preached on the occasion; and he was dismissed after a ministry of about six years in Coleraine, March 9, 1836. Mr. Loomis was born in Southampton, Dec. 19, 1790; graduated at Williams in 1815; studied theology with Rev. Vinson Gould of Southampton; was licensed by the Hampshire Association, August, 1817; was ordained as an Evangelist at Belchertown, May, 1818, and the sermon was preached by Rev. Sylvester Woodbridge, then of Greenfield; was a missionary one year, under the Hampshire Missionary Society, in Western Virginia; preached as stated supply in Randolph County, Va., for six and a half years from 1819; preached in West Windsor, Vt., six months in 1826 and 1827; supplied in Castleton, Vt., in 1827; began to supply in Coleraine in 1828. After his dismissal from Coleraine, was installed in the

second Congregational church in Bennington, Vt., April 27, 1836, and Rev. Dr. Charles Walker preached the sermon; was dismissed from Bennington, Nov. 6, 1850; then supplied in New Preston, Ct.; in October, 1851, removed to Hebron, N. Y., where he has since lived and preached. Mr. Loomis has two sons, who are ministers, a notice of whom may be found in the account of ministers originating from Coleraine.

Between the dismissal of Mr. Loomis and the settlement of the next pastor, the church was supplied by the Rev. Messrs. Packards of Shelburne.

5. REV. HORATIO FLAGG was installed as pastor, May 3, 1837, and Rev. T. Packard, Jr., preached the sermon; and he was dismissed, May 23, 1848. Mr. Flagg was born in Wilmington, Vt., Jan. 24, 1798; graduated at Amherst in 1825; studied theology with Dr. Packard of Shelburne; was licensed by Franklin Association, February, 1827; supplied in Coleraine in 1827; was ordained in Hubbardston, Vt., Jan. 24, 1828, and Rev. Dr. Charles Walker preached on the occasion; was dismissed from Hubbardston, June 10, 1834; installed in Clarendon, Vt., in 1835, and Rev. Ira Ingram of Brandon, Vt., preached the sermon; was dismissed from Clarendon, Nov. 15, 1836; then began to supply at Coleraine. In 1851, Mr. Flagg represented the town in the State Legislature. Since his dismissal, he has continued to reside in Coleraine. His ministry in Coleraine was about eleven years.

6. REV. CYRUS W. ALLEN was installed pastor, Feb. 28, 1849, and Rev. John C. Paine of Gardner preached the sermon; and was dismissed, Nov. 23, 1852. Mr. Allen was born in Taunton, Oct. 28, 1806; graduated at Brown in 1826; studied theology at Andover; ordained as an Evangelist at St. Louis, Mo., Oct. 6, 1833; was an agent of the Tract Society for three or four years, in Illinois and Missouri, after being licensed; was a stated preacher for two years at Potosi, Mo.; installed as pastor in Norton, July 8, 1835; and was soon dismissed from there; installed pastor in

Pelham, N. H., Feb. 1, 1843; and dismissed from there, May 12, 1847; and installed at Hubbardston, Dec. 29, 1852, and Rev. J. W. Chickering preached the sermon. Mr. Allen remains a pastor in Hubbardston. Mr. Allen's ministry in Coleraine was nearly four years.

Since the dismissal of their last pastor, this church has been supplied to some extent by Rev. L. L. Langstroth.

Of the *six* pastors of this church, five were dismissed; three are still living; and the average length of their pastorates was about twelve years.

CONGREGATIONAL MINISTERS ORIGINATING FROM COLERAINE.

1. *Rev. Oren Johnson* was born in Coleraine, Feb. 22, 1801; graduated at Williams in 1829; finished the theological course at Auburn in 1832; was licensed by Franklin Association, September, 1831; ordained as an Evangelist in N. Y. State, Sept. 17, 1833, and Rev. Mr. Higgins of Bath, N. Y., preached the sermon. Mr. Johnson was never installed as the pastor of any church. He was employed as a Home Missionary several years in Steuben County, N. Y., and Elkland, Penn. In 1844 he removed to Beaver Dam, Dodge County, Wisconsin. He has supplied that place and Clason's Prairie more or less. He still lives in Beaver Dam.

2. *Rev. Aretas G. Loomis*, son of Rev. Aretas Loomis, was born in Randolph County, Va., Oct. 16, 1820; lived there about six years, and about two years in Greenfield, and from 1828 to 1836, in Coleraine. He graduated at Williams in 1844; finished his theological course at East Windsor Hill in 1847; supplied six months in West Charlemont, and six months in Colebrook, Ct.; was ordained as pastor in Bethlehem, Ct., Jan. 30, 1850, and his father preached the sermon. He is still in Bethlehem. He was licensed by the Hampshire Association in July, 1846. He was married in 1853, to Miss Elizabeth M., a great-grand-daughter of Rev. Dr. Joseph Bellamy.

3. *Rev. Elishu Loomis*, son of Rev. A. Loomis, was born

in Randolph County, Va., Oct. 13, 1823, and lived there about three years, and two years in Greenfield, and eight years in Coleraine. He graduated at Williams in 1847; finished the theological course at Princeton, N. J., in 1850; and was ordained pastor in North Pownal, Vt., Oct. 22, 1851, and the sermon was preached by his father. Mr. Loomis was licensed by the Presbytery of New Brunswick, N. J., in 1850, and immediately began to preach at Pownal, where he was settled. Ill health constrained him to leave his people, and request a dismissal in May, 1853, though the pastoral relation is not formally dissolved. Since then he has resided chiefly at Bedford. He was married Nov. 25, 1851, to Miss R. Augusta Lane of Bedford.

4. *Rev. Lorenzo Lyons* was born in Coleraine, April 18, 1807; lived there for about twelve years, then lived in Montrose, Penn., and subsequently in New York. He graduated at Union in 1827; finished the theological course at Auburn in 1831; was ordained as a Foreign Missionary at Auburn, N. Y., Oct. 20, 1831, and Rev. Josiah Hopkins preached on the occasion. He embarked for the Sandwich Islands, Nov. 26, 1831; reached Waimea, July 16, 1832; was constituted pastor of the native church in Waimea, by the Hawaiian Clerical Association in June, 1835.

In a letter to the author, dated June 23, 1852, Mr. Lyons says: "In the autumn of 1836 some cheering signs appeared. There was the commencement of a revival. In May, 1837, Mrs. Lyons died, while we were attending the general meeting of the Missionaries at Honolulu. On my return, the revival was still progressing. A new impulse was given to it by the death of Mrs. L., to whom the people were much attached. The work went on with great power. I was occupied day and night with inquiring souls. My house was thronged. The revival continued for two or three years, till nearly all the people in my field were professedly converted and gathered into the church. The whole number received to this church, on examination, is 6,169, of whom about

3,000 have deceased. While it must be acknowledged that this was a great and marvellous revival, yet after several years' observation, I am thoroughly convinced, that a great number of the professed converts were deceivers and deceived. Many have apostatized; and many, who remain as still connected with the church, will probably never reach heaven. * * * After laboring twenty years among the heathen, I have come to the conclusion, that it is a *great* work to fit a heathen soul for heaven. With man it is impossible. Though the Sandwich Islands may boast of having the largest churches in the world, yet should trying times come, multitudes now in the church will doubtless fall away, and be found no longer with the followers of Jesus. At the day of Judgment it is to be feared, that though multitudes have been called, but few will be chosen as fit subjects for heaven. Let me repeat it, and let my humble declaration be sounded throughout Christendom—*it is a great and slow work to convert and christianize a heathen nation.* Missionaries must be satisfied with slow and small progress; and their supporters must learn to join in the satisfaction. The great probability is, that but few of the heathen will be saved. Yet those few are to be saved out of the midst of multitudes, and that through the knowledge of the gospel. There is no other medium, through which these chosen few can secure the blessings of the great salvation. Ignorant of the glorious gospel, all must be lost. Hence the Saviour's last injunction: 'Go ye into all the world, and preach the gospel to every creature.' And this injunction must be obeyed, or none will be saved. Obeyed, some will be saved, though multitudes, who hear, will reject the offers of salvation, and perish forever. But the salvation of the few will fill all heaven with shouts of rejoicing, and prove a source of joy unspeakable through the ages of eternity." Mr. Lyons is still in Waimea.

5.* *Rev. Luke Lyons*, brother of Rev. Lorenzo Lyons, was born in Coleraine, Oct. 2, 1791, and lived there chiefly till

about 1812, and then went to Albany, N. Y., where he engaged in teaching and in preparing for the ministry. He never graduated at any college, but received the honorary degree of A. M., from Williams, in 1823; completed the course of theological study at Princeton, N. J., in 1821; was licensed by the Albany Presbytery, Sept. 20, 1821; then preached in Dorchester, S. C.; ordained as an Evangelist at Albany, N. Y., Oct. 8, 1822, and Rev. Mr. Monteith preached; supplied in Esperance, N. Y., and was installed pastor there in August, 1824, and left there, Oct. 1, 1827; was installed as pastor in Cortlandville, N. Y., July 30, 1828, and Rev. Dr. Lansing preached on the occasion; remained there about four years; installed pastor in Rochester, N. Y., March 12, 1833; remained there about six years; was then a pastor in Allegan, Mich., about two years; was then pastor in Jerseyville, Ill., from 1840 till his death, in 1845. Correspondents, acquainted with him, say of him: "He was indeed very much beloved among all his acquaintance, and the Lord smiled upon his labors:" "He was a faithful, devoted, and successful minister:" "As a pastor he was greatly beloved. He was eminently successful in building up churches, and in winning souls to Christ. Converts multiplied under his preaching. While his interest and sympathy extended to all ages, classes, and conditions, the young were his peculiar care. He was singularly successful in discovering and developing talent; in finding hands for all work, and work for all hands, in the Lord's vineyard; in guiding the young, through a preparation for, and into, fields of usefulness; in getting young men into the ministry. The influence of his benevolent and genial spirit, not confined to his own church, was diffused throughout the communities where he labored. He sought to elevate society by the establishment of schools and seminaries of a high order, and the multiplying of other means of information." He married Miss Aurelia Fobes, who survives him, and has charge of the Montecille Female Seminary in Godfrey, Ill. Mr.

Lyons died in Jerseyville, Ill., Jan. 11, 1845, aged 53. His funeral sermon was preached by Rev. A. T. Norton, of Alton, Ill.

6. *Rev. Jonathan McGee* was born in Coleraine, Oct. 5, 1789; graduated at Williams in 1814; completed the theological course at Andover in 1817; was licensed by the Londonderry Presbytery in April, 1817; was ordained as pastor in Brattleboro', East Village, Vt., Jan. 13, 1819, and Rev. Samuel Taggart, then of Coleraine, preached the sermon; was dismissed from there, September, 1834; installed pastor of the first church in Dunstable, N. H., (now Nashua,) Jan. 1, 1835, and Rev. Dr. Barstow of Keene, N. H., preached the sermon; was dismissed from there, June, 1842; installed pastor in Francestown, N. H., Aug. 16, 1843, and Rev. Dr. Amos Blanchard of Lowell preached the sermon; was dismissed from there, Oct. 25, 1850; began to preach in Greenfield, N. H., January 1851, where he still resides and preaches. During Mr. McGee's ministry in Brattleboro' three revivals were enjoyed; one in 1827, by which twenty-five were added to the church; one in 1831 and 1832, and ninety-five were added; one in 1833, and one hundred and two were added; and during his ministry in Nashua a revival was enjoyed, in 1837, and sixty were added; one in 1842, and about one hundred hopeful conversions were the fruit of it.

7.* *Rev. William Riddel* was born in Coleraine, Feb. 4, 1768; graduated at Dartmouth in 1793; studied theology with Rev. Dr. Burton of Thetford, Vt.; was licensed at Newbury, Vt., in January, 1794; afterwards spent five months with Rev. Dr. Emmons of Franklin; supplied in Charlemont and Chesterfield; ordained as pastor in Bristol, Me., in August, 1796, and dismissed in 1804; spent about one year as a missionary in New York; supplied in Townsend, Vt., from 1808 to 1810; occupied a farm in Gill from 1810 to 1815, and preached occasionally; installed in Whitingham, Vt., Sept. 27, 1815, and the sermon was by Rev. Dr. Packard;

dismissed from there, August, 1817; resided in Bernardston from 1817 to 1819; then in Hadley two years; then in Bernardston about twelve years; and afterwards chiefly in South Deerfield, till his death in 1849, Oct. 24, at the age of 82. Mr. Riddel indulged a hope in Christ while teaching in Conway, and during a revival, in the winter of 1788-9. In 1797 he married a daughter of Rev. Dr. Samuel Hopkins of Hadley. She died in 1813. Of seven children, three became heads of families, two of whom are now living, one of whom is Rev. Samuel H. Riddel, a notice of whom may be found in the account of ministers originating from Gill.

The following extracts are from a manuscript biographical account of Mr. Riddel, prepared by his son: "His sermons, though little set off with the graces of rhetoric or of oratory, in which he did not excel, were clear, logical, sound, earnest and instructive." "From conscientious views, in regard to the use of property, and a desire to have the means of doing good beyond, as well as within, the circle of his own private relationships and attachments, he always practised the strictest economy with more than ordinary self-denial. It was not to accumulate or hoard property that he was careful of personal expenses, but because he valued it for nobler and more liberal purposes. Few men ever regarded property with a slighter attachment for its own sake, or appropriated it more cheerfully for all benevolent objects, whether of a public or private nature, which seemed to him to have a valid claim upon the support of christians. His sympathy with the designs and movements of these great objects was strong and active; and the satisfaction which he found in contributing something from time to time for their advancement was far superior to that of any mere personal indulgence." It has been ascertained that his contributions to benevolent objects previous to his death amounted to more than \$4,000, and his bequests by will to such objects amounted to nearly an equal sum. "When it is considered that in his youth he gave up his whole patrimony to his

brothers; that he obtained his education by his own unaided efforts; that he realized less from his profession than almost any minister of his day, his salary never having exceeded three hundred dollars annually; that he never devoted himself to any scheme for amassing property; and that he received no aid in this respect from his family, his case furnishes an eminent example of what, under the Divine blessing, may be accomplished by economy and careful management, from a high benevolent motive." "During a considerable portion of his life he kept a private record of his spiritual exercises." "During the last two years of his life he entered upon and nearly completed a careful revision of all his manuscript sermons." "He possessed naturally a strong physical constitution, and enjoyed remarkably uniform health during the whole course of a life, which was continued until he had nearly completed his eighty-second year. Only once did he remember being confined by sickness, which was by a slight attack of fever during one of his college vacations. He retained all his faculties of body and mind in unusual vigor to the last." His views and feelings during his last sickness, and when near death, may be learned from the following record of his expressions: "I have no other plea," said he, "but that of the poor publican." A clergyman conversing with him made some reference to his life, and his experience as a christian and a minister of the gospel, as furnishing a source of peaceful reflection now. "That," he said, "does not satisfy me. People will say you have been a christian so long we suppose you have no anxiety: you have nothing to do but to die; as if religion were like money in the bank, and they should say, you have so much of it laid up that you are secure—you can't break. But my view of religion is different. Religion is a thing, which, to enjoy it, you must have it—must have it *in exercise*." "The Saviour will do right to hide from me the light of his countenance at this time, I have so often backslidden from him. But O, to see him in the beauty and

glory of his character." "God is all my salvation, and all my desire." Being asked, a day or two before his death, if it were the will of God, could you not give yourself into his hand this day? "Yes, this moment," was his reply. When it was supposed that he would never more recognize those around him, he again opened his eyes upon them, and, speaking to his son, said, "Do you see that I am dying? The Lord bless you all. I am calm and resigned—calm and resigned. I have been remarkably calm all day." Then, in a voice of the most heavenly sweetness and serenity, he offered a few petitions of fervent prayer, entirely appropriate to his case, which were the last audible supplications breathed from his lips to the eternal throne. He continued for some time longer; but, without any struggle at last, his hands composed upon his breast as in a gentle slumber, he fell asleep in Jesus." Dr. John Woodbridge of Hadley preached the funeral sermon. His remains were removed to Gill and buried by the side of those of his wife, and an appropriate service was performed on the occasion by Rev. Josiah W. Canning.

S.* *Rev. Hugh Wallis* was born in Coleraine, June 15, 1767, whose father, James Wallis, was an elder in Rev. Mr. Taggart's church; graduated at Dartmouth in 1791; studied theology at Cambridge; was licensed by Berkshire Association, June 14, 1793; ordained at Bath, Me., Dec. 9, 1795, and Rev. Eliphalet Gillett preached the sermon, which was published; dismissed from there, Aug. 16, 1800; installed in Pompey, N. Y., Jan. 5, 1803, and dismissed from there, Jan. 1, 1809; installed in Norwich Society, Litchfield, N. Y., Dec. 5, 1809; dismissed from there, April 20, 1814; then performed a mission in Genesee County, N. Y.; then preached in Pembroke, N. Y., and afterwards about a year in Gates, where he lived six years after he ceased preaching, and died in 1848. He also preached in Sheldon and Alden, N. Y., and was installed in Stockton, N. Y. He aided in forming many of the churches in Western New York, and

the Presbytery of Genesee ; for more than twenty-five years his house was a home for ministers in that region. He was married to Miss Mary Duncan of Coleraine in 1798, who died in 1805, and who was sister to the first wife of Rev. Samuel Taggart, by whom he had one son, Hugh, now living in Pembroke, N.Y. ; was married to Susannah Upham in 1808, who died in 1837 ; and was married to Mrs. Nabby Butterfield in 1839, who survives him. He died in Gates, N. Y., Sept. 7, 1848, aged 81. Rev. James Ballintine preached his funeral sermon. The epitaph on his gravestone is the following : " He has gone down to his grave, like a shock of corn fully ripe."

Of the *eight* Congregational and Presbyterian ministers here reckoned as sons of Coleraine, six were natives of the town ; seven were graduates ; seven were pastors of churches ; one is a foreign missionary ; and five are living.

OTHER DENOMINATIONS.

BAPTISTS. The first Baptist church in Coleraine was formed Sept. 5, 1780, with nineteen members. Among the preachers who have supplied this church are Revs. E. Smith, Obed Warren, John Green, R. Freeman, Thomas Purrington, George Witherill, James Parsons, George Robinson, J. M. Purrington, Joseph Hodges, Francis Smith, Milo Frary, Anthony V. Dimmock, and William E. Stowe in 1853. This church had 96 members in 1853. The second Baptist church was formed in 1786 ; and in 1853 had thirty members ; Rev. Edmond Littlefield preached to them eighteen years ; Revs. Mr. Smith and Arad Hall supplied one year each ; Rev. Edward Davenport has supplied them more or less for about thirty-five years ; to some extent, preaching has been furnished by Revs. D. H. Grant, Nathaniel Ripley and C. L. Baker, and A. W. Goodnow. Methodist preachers have also occupied their house of worship considerably since 1830. The following Baptist ministers are from Coleraine, viz., Revs. Stephen Call, Anson Clark, Ichabod Clark,

Frederic Freeman, Joseph Freeman, Jeremiah Hall, Daniel B. Purrington, Jesse M. Purrington, Thomas Purrington, Moses Randall, Joshua Vincent, J. Ransom Washburn, Jonathan Wilson, Edward Davenport, and Israel W. Wood.

C-H-R-I-S-T-I-A-N-S. One C-h-r-i-s-t-i-a-n preacher, Rev. Harvey Totman, originated from Coleraine.

METHODISTS. A Methodist class was formed in 1832; and the earliest records of the church date back to 1836. The following preachers have supplied preaching, viz., Revs. J. D. Bridge, E. Mason, Freeman Nutting, D. E. Chapin, H. P. Hall, John Cadwell, W. A. Braman, A. S. Flagg, W. M. Hubbard, and Rev. Mr. Middleton in 1853. The following Methodist ministers are from Coleraine, viz., Revs. Zaccheus Davenport, Joseph B. Dennison, Origin Dunnell, Lorenzo Hastings, Ichabod Marcy, and Thomas Marcy.

PERFECTIONISTS. One preacher of this order, Rev. Loren Hollister, originated from Coleraine.

UNIVERSALISTS. Universalist preacher from Coleraine, Rev. Reuben Farley.

SUMMARY of Preachers originating from Coleraine: Congregationalists, 8; Baptists, 15; Methodists, 6; C-h-r-i-s-t-i-a-n-s, 1; Perfectionists, 1; Universalists, 1. Total, 32.

CONWAY.

This town was incorporated, June 16, 1767, and its population in 1850 was 1831. Three churches have been organized in Conway, viz., one Congregational, one Baptist, and one Methodist.

CONGREGATIONALISTS.

CHURCH. The Congregational church was organized, July 14, 1768, with thirty-two members. The first *Meeting-house* was built in 1769, and was occupied till the second house was built, which was in 1842. The second and present house of worship is located a short distance

north of the site of the first one. The first pastor preached on his first Sabbath in Conway in a barn, and the preceding Sabbath in Brattle Street Church, Boston; and the council that ordained him was called together by a horn.

Nineteen *revivals* have been enjoyed, and, as the result, about six hundred added to the church, viz., in 1771, and twenty-three additions; in 1780, and fourteen additions; in 1788, and one hundred and eighteen additions; in 1806, and ten additions; in 1808, and ten additions; in 1816, and fifty-four additions; in 1817, and eleven additions; in 1822, and forty-one additions; in 1825, and eleven additions; in 1828, and thirty-eight additions; in 1829, and eleven additions; in 1831, and sixty-one additions; in 1838, and twenty-eight additions; in 1842, and eighteen additions; in 1843, and sixty-five additions; in 1846, and fifteen additions; in 1848, and fifty additions; in 1850, and forty-nine additions; in 1852, and thirty-five additions. From the organization of the church to the close of 1852, one thousand and thirty-six persons were received to this church. *Councils* to settle difficulties were called, May 20, 1778; Dec. 23, 1783; and Oct. 25, 1809. This church has given invitations to ministers to settle as pastors, who declined to settle, as follows, viz., Rev. Mr. Judson, Rev. Hervey Wilbur, July 15, 1816; Rev. John Maltby, March 29, 1826.

In the eighty-five years and a half since the organization of this church, it has had settled pastors about eighty-one years and a half, and has been destitute of the same four years.

The amount contributed to the cause of *Benevolence* in 1853, was \$1,192 89. The number in the Sabbath School in 1852, was 300. The number in the church in 1853, was 342. This church has had *six* pastors.

PASTORS. 1.* REV. JOHN EMERSON was settled as pastor, Dec. 21, 1769, and died while in the pastoral office, at Conway, June 26, 1826, aged 81. The following obituary,

written by Rev. Dr. Hitchcock, now President of Amherst College, appeared in the Boston Recorder of Dec. 22, 1826:

“Mr. Emerson was born at Malden, in this State, Nov. 20, 1745, O. S., and was the son of Rev. Joseph Emerson, minister in that place. A circumstance worthy of notice is mentioned of his father, that during a ministry of nearly fifty years in that town, he was detained from the house of God but two Sabbaths. He preached both parts of the Sabbath on which he died. A more particular account is given of him in Alden’s Collections, and in Allen’s Biography.

“John Emerson, the subject of these remarks, was the youngest of thirteen children, three of whom were ministers of the gospel. His education was strictly religious; and would in these days be called puritanical. His mother, daughter of the distinguished and eccentric Samuel Moody, minister in York, Me., was assiduous in her instructions, and never suffered a day to pass, without retiring with some one of her children, for secret prayer. In this parental faithfulness we discover the foundation of the religious character and usefulness of their youngest son. Indeed he seems to have been one, who was sanctified from the womb. He could not recollect the time, when religious exercises and duties were not familiar to him; and at the age of ten, in the absence of his father and elder brothers, he was in the habit of conducting family worship. He entered the University at Cambridge, at the age of thirteen, and graduated in 1764. * * * Mr. Emerson, after due preparation for the ministry, was invited to succeed his father in his native place. But he did not comply with the request, nor with several others of the same kind, from parishes in the eastern part of the State. In 1769 he was unanimously chosen to the pastoral office by the inhabitants of Conway, a place that had been incorporated only two years before, and contained only four or five hundred souls. He, however, accepted the invitation, and half a century afterwards he very shrewdly described the commencement of his labors there,

by saying, 'It was literally, John preaching in the wilderness.' He lived, however, to see that wilderness disappear, and more than two thousand souls to be settled in the place. The church, which was organized July 14, 1768, rather more than a year before his settlement, rapidly gained strength under his ministrations, and within fifty years he had admitted five hundred and twelve to her communion. In June 21st, 1821, it being the fifty-second year of Mr. Emerson's ministry, and he having become incapable of sustaining the cares and duties of a large parish, a colleague pastor was settled with him, whose ministry, however, in consequence of feeble health, continued only to November, 1825, a little more than four years. During that time Mr. Emerson continued to preach and perform parochial duties occasionally; and sixty-eight individuals united with the church, making the whole number from the beginning of Mr. Emerson's ministry to its close, five hundred and eighty persons. To these add the thirty-two, who were originally organized, and it gives six hundred and twelve, the whole number who have belonged to the church in Conway, up to the time of his death. After the dismissal of his colleague, he again became sole pastor of the church; he entered with as lively interest as ever into the ministerial work, and exerted himself to the utmost to supply the deficiency. When the pulpit was not otherwise supplied, he officiated, and seemed to feel an increased anxiety for the church and people whom he loved. He even went to the house of God on the day before he died, prepared to preach, and would have done it, had not another clergyman been providentially present. The next day, June 26, 1826, in the 81st year of his age, without any warning, and probably unconscious of his danger, he was gently released, almost in a moment, from all earthly trials. During his ministry, he had followed one thousand and thirty-seven of his people to the grave, and only one or two of those who settled him were left behind.

“Being rather careless of his manuscripts, it is not possible

to state the precise number of his written sermons; they probably amounted to about thirty-five hundred. In fifty years, he administered baptism to twelve hundred and nineteen subjects. His ministry was blest with several revivals. * * *

“The whole length of Mr. Emerson’s ministry was nearly fifty-seven years. On the 26th of Dec., 1819, he preached a half century sermon, which exhibits a valuable history of the town from its first settlement, by one who had been an eye witness. He there states, that for fifty years, the whole time in which he had been unable to perform the duties of the ministry, did not amount to one year. Thus it appears, that in this instance the ministry of the son, added to that of the father, exceeded a hundred years!

“After stating these facts in regard to Mr. Emerson, it seems hardly necessary to add, that he was faithful in his holy calling,—for the preaching of unfaithful pastors God does not permanently bless. Since he was the first spiritual guide of the church in Conway, and continued to a recent period, it will be just to compare the present religious state of that people with that of a place similarly situated, which for fifty years has been destitute of religious instruction, and to estimate the fidelity and usefulness of his ministry by the difference. That church and society are emphatically his epistle, known and read of all men. He was warmly attached to his people, and towards the close of life his desires rose almost constantly to God for a blessing upon them.

“Neither is it necessary, after what has been stated, to add that Mr. Emerson believed and preached the doctrines of grace. For a genuine revival of religion has never yet resulted from the exhibition of any other truths, or where these were withheld. In his half century sermon he says to his people, ‘the peculiar doctrines we have adopted, and to which we still adhere, by way of distinction are called Calvinistic, viz.: entire human depravity, the necessity of regeneration by the special operations of the Holy Spirit,

justification by faith, an obedient holy life flowing from evangelical repentance of sin, faith in the Lord Jesus Christ, love to God, &c. 'These doctrines, which are emphatically doctrines of free grace, have been invariably held and publicly preached to my people.' Not long before his death, when he supposed himself on the very borders of the grave, and was giving directions for his funeral, he expressed to the writer of this notice his unwavering belief in these same truths; and declared in particular, that he could form no idea of that religion, which excluded the doctrine of atonement. He seemed desirous of leaving his dying testimony in favor of those grand peculiarities of the gospel.

"It is not intended in this sketch to attempt a minute delineation of the character of Mr. Emerson. To those acquainted with him, this would be useless; and to others, the works that follow him exhibit his character better than eulogy could do it. A prominent trait must not, however, be omitted. He was eminent as a man of *prayer*. 'He spent more time,' says his son, the present minister of Manchester, 'in the devotional exercises of the closet and family, than I ever witnessed in any other man; most of the time from the close of the Sabbath exercises, until dark, was spent in this way.' And it may be added, that probably during the last years of his life, the greater part of his time was spent in communion with God. For twelve years previous to his death, he was greatly troubled in conversation with an impediment in his speech, in consequence of a paralytic affection. But it is a curious fact, that whenever he led in devotional exercises, this impediment almost entirely disappeared. What could be the reason, but that he had become more habituated to pray than to converse? In this praying spirit we discover the secret of his faithfulness and success in the ministry.

"It ought also to be mentioned, that Mr. Emerson's character was long and severely tried in the school of affliction. Suffice it to state, that for twenty years a son, whose early

days were bright and promising, was a chained maniac before his parent's eyes. One and another partner he was called to yield to the grasp of death, and more than half of a numerous family."

His funeral sermon was preached by Rev. Edward Hitchcock, his successor, from which the following is an extract, viz.: "Early was the grace of God implanted in his heart; and through a long summer was holiness growing and expanding under Divine cultivation, watered by the showers of Divine grace, and gathering strength amid the tempests of affliction, that raged long and fiercely around him. For many a year, has the heavy fruit seemed ripe for the harvest; and at last has he come to his grave in a full age, like as a shock of corn in his season."

Rev. Moses Miller says of him: "I considered Mr. Emerson as a model preacher in the age in which he lived, in his delivery and style of composition. His enunciation was excellent. His manner of preaching was solemn, dignified, affectionate, and respectful, as becometh an ambassador of Heaven."

Mr. Emerson studied theology with his father; one of his brothers, Joseph, was a minister in Pepperell; and another brother, William, was a minister in Concord; he had one son, Samuel M., who was a pastor in Heath, of whom some account is given in the history of Heath pastors; and Rev. John B. Emerson, late pastor in Newburyport, was his grandson. He published several occasional sermons. His ordination sermon at Conway was preached by Rev. Joseph Ashley of Sunderland. His first wife died May 25, 1806; and his second wife, Dec. 8, 1821. On his gravestone are inscribed the following texts, viz.: "If a man die, shall he live again?"—Job. "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live."—Jesus Christ.

2. REV. EDWARD HITCHCOCK, D. D., LL.D, was ordained pastor in Conway, June 21, 1821, and Rev. Chester Dewey

preached on the occasion ; and was dismissed from Conway Oct. 25, 1825. He was born in Deerfield, May 24, 1793 ; did not pass through a regular collegiate course ; pursued classical and theological studies at New Haven ; received the honorary degree of A. M., from Yale, in 1818 ; LL.D. from Harvard in 1840 ; and S. T. D. from Middlebury in 1846. After his dismissal from Conway, he was a Professor of Chemistry and Natural History in Amherst College, from 1825 to 1845 ; and has been the President of that College since 1845. He has published large and elaborate works on geology, and various smaller works on other subjects. His ministry in Conway was about four years.

3.* REV. DANIEL CROSBY was ordained pastor in Conway, Jan. 31, 1827, and Rev. Dr. Justin Edwards preached the sermon ; and he was dismissed from Conway, July 24, 1833. He was born in Hampden, Me., Oct. 8, 1799 ; graduated at Yale in 1823 ; finished the theological course at Andover in 1826 ; after leaving Conway was installed pastor of the Winthrop Church in Charlestown, Aug. 14, 1833, and was dismissed from there in May, 1842, and then entered upon editorial duties at the Mission House in Boston in behalf of the American Board, while he resided in Charlestown, where he died, Feb. 28, 1843, aged 43.

The following extracts are from the funeral sermon preached by Rev. David Greene, viz. : "As a public religious teacher, Mr. Crosby was lucid, scriptural and rational. There was a vein of common sense and practicalness, an honesty of intention, a directness of aim at the intended object, and an earnestness in his endeavors to accomplish it, which were highly characteristic ; and his sermons, while they did not bear the marks of great genius, or learning, or profound research, yet showed, every one of them, that they had been laboriously thought out and constructed by himself. * * * As a pastor, Mr. Crosby was remarkably methodical and efficient. As to his official visits to his people, as a shepherd set to watch over the flock, few if any of them are

disposed to charge him with partiality or neglect, or with want of fidelity and appropriateness. His work was planned out and kept before him. He took pains to know the religious state of every family, and almost, may it be said, as far as the human mind can know, the religious state of every soul. His visits were always acceptable; and families, even the children in them, love to expatiate on what they enjoyed on such occasions. * * *

“At Conway, where he spent nearly six years of his ministry, and where he was called to his work with great unanimity, there was a growing interest in his preaching and pastoral labors, and a steady advance in the religious and missionary feeling of the people till his removal. The impressions made, especially on the young, by his sermons, his concert lectures, and his family visits, are still fresh in their most affectionate and respectful recollections, and can never be forgotten. * * *

“During his residence in Conway, two seasons of religious revival were enjoyed, and one hundred and thirty-two persons were added to the church on profession. * * *

“When attacked with his last illness in December, he was confident from the first that he should not recover. In the taking down of this house of clay, he anticipated a long and painful sickness, and a distressing death, and expressed some fear that he might be left to impatience and complaint. * * * One day he said to a friend who visited him, ‘I have been examining myself to learn if I have any will of my own respecting the result of this sickness, and I find that if it were left with me, I should, of choice, with the highest pleasure, refer it back to God, to do just as he sees best. I have examined the point repeatedly, and I am sure I am not mistaken.’ When his physician informed him that he probably could not recover, he said to a friend the next day, ‘I feel much better than yesterday; then I was in suspense as to what the Lord would do with me; now I understand that I am soon to die, and I am relieved from all uncer-

tainty.' On another occasion he said, 'There is nothing in me, and I have done nothing which I can offer as a ground of acceptance with God. All my hope is in Christ.' * * * 'Here I am,' said he, 'with no pain, no anxiety, all my wants met, just waiting God's time to die.' * * * 'In looking forward to heaven,' said he, 'I can conceive of nothing better than serving God perfectly and forever.' "

Mr. Crosby published a small work on the "Character of Christ," and several sermons. His remains were interred in the Mount Auburn cemetery, in Jessamine Path, and the following is a part of the epitaph on his gravestone, viz. : "The Winthrop Church have erected this monument in grateful remembrance of their beloved pastor, who during eight years labored among them with eminent fidelity and success." "For me to live is Christ, and to die is gain."

4. REV. MELANCTHON G. WHEELER was installed pastor in Conway, June 19, 1834, and Rev. Dr. Storrs of Braintree preached on the occasion; and he was dismissed, Aug. 18, 1841. Mr. Wheeler was born in Charlotte, Vt., in 1802; graduated at Union in 1825; studied theology at Princeton, N. J., and Andover; was ordained as an Evangelist at Newburyport, Aug. 12, 1829; supplied about a year at Falmouth; installed at Abington, Oct. 13, 1831, and the sermon was preached by Rev. Daniel Huntington; dismissed from Abington, Aug. 28, 1833; after his dismissal from Conway lived in South Hadley and performed some agency for the Seminary; installed in Williamsburg, October, 1843, and Rev. Mr. Condit, then of South Hadley, preached the sermon; dismissed from Williamsburg, March, 1845; resided a year in Northampton, and supplied the Edwards Church four months; in 1847, travelled as an agent for the New York Observer; in 1848, commenced an agency for the American Colonization Society, in which he is still engaged; from 1848 to 1852 resided in Auburn, and since then has lived in Auburndale, West Newton. His ministry in Conway was about seven years.

5. REV. SAMUEL HARRIS was settled as pastor in Conway, Dec. 22, 1841, and the sermon was preached by Rev. Daniel Crosby ; and he was dismissed from Conway, Feb. 11, 1851. Mr. Harris was born in East Machias, Me., June 14, 1814 ; graduated at Bowdoin in 1833 ; finished the theological course at Andover in 1838 ; installed as pastor of the South Church in Pittsfield, after being dismissed from Conway in 1851, where he still remains. He is the author of several treatises that have received premiums. His ministry in Conway was about nine years.

6. REV. GEORGE M. ADAMS was ordained pastor in Conway, Sept. 18, 1851, and Rev. Dr. William T. Dwight preached on the occasion. Mr. Adams was born in Castine, Me., July 7, 1824 ; graduated at Bowdoin in 1844 ; finished the theological course at Andover in 1850, and spent some time in Germany in theological studies. He is still a pastor in Conway, in the third year of his pastorate there.

Of the *six* pastors of this church, four were dismissed ; four are still living ; one was a pastor of the church fifty-six years and a half ; and the average length of their pastorates in Conway is about fourteen years.

CONGREGATIONAL MINISTERS ORIGINATING FROM CONWAY.

1.* *Rev. Joel Baker* was born in Conway, March 7, 1768, and died in West Granville, Sept. 1, 1833, aged 65. The following is an extract from the unpublished sermon preached at his funeral by Rev. Dr. Timothy M. Cooley of East Granville :

“ His parents were respectable and religious, his father being deacon in the church, and his mother a member eminent for christian graces. Little is known of his childhood and early youth, except that he was visited with epileptic affections, from which he was entirely recovered, through the divine blessing on the care and kindness of his excellent mother. He was early devoted to literary pursuits, with reference, I believe, to the ministry ; and, in 1792, was grad-

uated at Dartmouth College. His theological studies were under the instructions of Rev. Joseph Lyman, D. D., of Hatfield; and he received license from the Hampshire Association. June 21, 1797, he was ordained to the pastoral office in this place, (West Granville); and to you, beloved hearers, it is known with what painful diligence, with what zeal for the glory of God, and unquenchable desires for the salvation of souls, he has executed his ministry. His record is on high.

“His ministry commenced at a most eventful period of the world. *It was the era of Missions.* England was sending forth the heralds of the gospel to the islands of the sea. The cause of Home Missions was awakening in the hearts of the wise and the good a deep and active interest. He was for one term one of our earliest missionaries to the West. *It was also the era of revivals.* It was his privilege to witness three distinct seasons of revival; and during his ministry more than two hundred were added to the church by profession. He was an affectionate pastor. His sermons, if they failed in logical accuracy, were plain, practical, and evangelical; his prayers were spiritual; and his pastoral visits, in which he was abundant, were in a special manner pleasing and profitable. As a christian, though he was wont to speak of himself with diffidence and fears, he manifestly reached high attainments. Whether he could refer to the precise time of his conversion, or whether, like Baxter, he could fix upon neither the day, the month, nor the year, is a point of minor importance. Probably the dawn of his religious hopes was in that early period when he experienced long and distressing sickness. ‘He was chosen in the furnace of affliction.’ He walked with God in days of prosperity, for years of quietude not a few fell to his lot. He was also prepared for changes and trials. We remember with what exemplary submission he closed the eyes of two of his sons in the midst of their brightening prospects, and resigned them to the grave.

“But it was in ‘the chamber where the good man meets his fate,’ that our lamented brother appeared with most attractive loveliness. However his rising, or meridian, or declining sun may have been overspread with clouds, ‘his setting sun shone bright.’ He experienced months of wasting disease. He could review the past and look forward to the future. In his best days he feared that he should be deserted in the final struggle. But no! His covenant God was with him. Often, very often, he spoke of God’s goodness. He spoke of peace and joy. With sweetest composure he imparted to his children his dying counsel and patriarchal blessing. His last hour was an hour of triumph. Awaking from a deep lethargy, he was sensible that the time of his departure had arrived. He could speak but few words. He was heard to say, ‘Death! death!’ Being asked, ‘Are you ready and willing to die?’ ‘Yes, yes,’ was his prompt reply. With a hope full of immortality, with beneficence beaming in his dying eyes, he looked a long, last farewell, and, without any apparent suffering, he ‘fell asleep in Jesus.’ It had been his expressed desire that he might depart on the Sabbath. Even this request was granted. Last Sabbath, at midday, his spirit took its flight. ‘Precious in the sight of the Lord is the death of his saints.’”

Mr. Baker, previous to his settlement in West Granville, preached in Gill and Chesterfield, and received a call to settle in the latter place. Rev. John Emerson preached his ordination sermon. The two sons, referred to in the foregoing extract, were Curtis Baker, a student at Andover, and Phineas Baker, a medical student. The epitaph on Mr. Baker’s gravestone is the following, viz.: “For thirty-six years the faithful and revered pastor of the church in this place. Died in peace and triumph, September 1, 1833.” “O grave, where is thy victory!” “Erected by the church.”

2.* *Mr. Elisha Billings* was born in Sunderland, Oct. 1, 1749; graduated at Yale in 1772; was licensed by Hamp-

shire Association, 1774, and preached a few times, but "was compelled, after a year or two, to desist from preaching and engage in other pursuits, on account of bodily weakness." He died in Conway, Aug. 7, 1825, aged 76. He preached about six months in Westchester, N. Y., during the Revolutionary war, and received several calls to settle as a pastor, but never received ordination. He was a deacon in the church in Conway from 1812, and held several important public offices in the county. A lengthy and interesting extract from his funeral sermon was published in the Recorder and Telegraph, Nov. 25, 1825. He removed from Sunderland to Conway about the close of the Revolutionary war. One of his daughters married Rev. Ezekiel Russell, and one married Rev. Robert O. Dwight, a foreign missionary.

3. *Mr. Richard S. Billings* was born in Conway, Sept. 29, 1819; in 1837 removed to Trenton, N. Y.; graduated at Amherst in 1847; finished the theological course at Andover in 1850; has been a resident licentiate at Andover and New Haven, and has supplied in several places, but was never ordained.

4.* *Mr. Abel B. Clary* was born in Conway, June 17, 1795; removed in 1801 to Hartford, Washington County, N. Y.; and in 1804, to Adams, Jefferson County, N. Y. He was bred a merchant, and lived ten years in Sackett's Harbor, N. Y. Being converted after his marriage, he turned his attention to the ministry, but did not pursue a regular course of study. He never graduated at any college, and was never ordained. He was licensed by the Black River Association, N. Y.; and preached about four years in various places in New York state. While on his way to preach as an itinerant in the Shenandoah Valley, Va., he died of typhus fever at Wilkesbarre, Penn., Jan. 1, 1833, aged 38. Rev. Dr. Nicholas Murray preached his funeral sermon. A ministerial correspondent, intimately acquainted with him, says: "He was a man of uncommon depth of christian experience, very eminent in prayer, and in that faith which

expects great things. His soul was very familiar with what is called, and very properly, travail for the regeneration of sinners. He was a member of the Presbyterian church of Sackett's Harbor, and one of its elders; and both as a private member and a preacher, he was 'faithful under death.'" He was a brother of Rev. Dexter Clary, a notice of whom immediately follows.

5. *Rev. Dexter Clary* was born in Conway, Feb. 1, 1798; in 1801 removed to Hartford, N. Y.; and in 1804 to Adams, N. Y. He never graduated at any college; pursued a course of study at Watertown, N. Y., and studied theology under the direction of the Watertown Presbytery, and attended theological lectures at New Haven; was licensed in 1828; ordained as an Evangelist, Jan. 12, 1829, at Watertown, N. Y., and Rev. Jedediah Burchard preached on the occasion; preached till 1835 in Northern and Western New York; in 1835 and 1836 preached in Montreal, Canada; then supplied in Rome and Brownville, N. Y., several years; in 1840 began to preach in Beloit, Wisconsin, and in February, 1844, was installed pastor in the first Congregational church there, and Rev. Stephen Peet preached on the occasion. Mr. Clary was dismissed from his pastoral charge in Beloit, in September, 1850, and has since then been an agent of the American Home Missionary Society, and resides in Beloit. During his ten years' pastorate in that place about three hundred were added to his church.

6.* *Rev. Stalham Clary* was born in Conway, April 10, 1782; never graduated at any college; studied theology with Rev. Dr. Packard of Shelburne, and with Rev. Moses Miller of Heath; was licensed by Franklin Association in 1823; was ordained as an Evangelist by the same body at Shelburne, Nov. 4, 1823, and Rev. Dr. Edward Hitchcock preached on the occasion. Mr. Clary removed to Conhocton, N. Y., in November, 1823, where he remained, preaching there and in various places till 1827; and then removed to Prattsburg, N. Y., and was a Home Missionary in Steuben

County one year ; preached in Pultney, N. Y., from 1828 to 1830 ; and in Benton one year, and died in Hopewell, N. Y., while attending a protracted meeting there, Nov. 25, 1831, aged 49. Mr. Clary was eminently devoted to the service of his divine Master ; was peculiarly solemn and heart-searching in his preaching ; was active and useful in numerous revivals ; and the blessing of God most signally attended his labors. A great amount of labor devolved upon him while attending the series of meetings at Hopewell, N. Y., on account of the illness of most of the other ministers. On the Sabbath previous to his death he preached three times, and sat up a great part of that Sabbath night, laboring with a learned infidel physician, on the subject of personal religion, who renounced his infidelity and hopefully yielded his heart to God before morning. It was remarked by Mr. Clary that this was the most interesting scene he ever witnessed. He was taken sick on Monday with pleurisy, and died on Wednesday night. His last breath was spent in prayer. He left a widow and several children.

7. *Rev. David Dickinson* was born in Conway, July 24, 1770 ; studied medicine, and practised several years in Ashfield ; afterwards studied theology with Rev. Mr. Crosby of Greenwich, and with Rev. Mr. Holt of Hardwick ; was ordained as pastor in Plainfield, N. H., July, 1803, and Rev. Mr. Holt preached the sermon ; dismissed from there, in 1817 ; installed in Columbia, Ct., January, 1819, and Rev. Mr. Bassett of Hebron, Ct., preached the sermon ; dismissed from Columbia, June, 1837 ; preached several years in Mexico, and Lowville, N. Y. ; and about 1840, removed to New Bremen, Lewis County, N. Y., where he still resides. Revivals have attended his labors. For some years past, the infirmities of age have compelled him to relinquish preaching to a great extent. Mr. Dickinson never graduated at any college.

8. *Rev. Harrison G. O. Dwight* was born in Conway, Nov. 22, 1803 ; in 1804 removed to Utica, N. Y. ; graduated

at Hamilton in 1825; finished his theological course at Andover in 1828; was ordained a Foreign Missionary at Great Barrington, July 15, 1829, and Rev. Dr. Beman preached the sermon. Mr. Dwight preached for a time at South Abington, and performed an itinerary agency for the American Board, previous to his embarkation. He embarked for Malta, Jan. 21, 1830, and arrived there in February; and soon made an exploring tour in Armenia, with Rev. Dr. Eli Smith; and removed to Constantinople, June 5, 1832, where he has since labored. He visited this country in 1838 and in 1849. Among the several works he has published, are the following, viz. :—"Smith's and Dwight's Researches in Armenia;" the "Memoirs of Mrs. Elizabeth B. Dwight," his wife; and "Christianity Revived in the East." As an illustration of the perils and hardships of some missionaries, I am permitted to record the following account. Mr. Dwight has twice been in imminent danger of shipwreck, often in the midst of robbers, breathed a cholera atmosphere where tens of thousands were falling around him, and stood for several successive years in the midst of the loathsome and deadly plague. For seven years after his arrival at Constantinople, the plague almost constantly raged around him; and its victims at some times were in every house in his immediate neighborhood. In 1837 it entered his family. His wife, and little son of two and a half years, were attacked the same day. His family physician came, and finding the disease was the plague, deserted them. With no physician, and no help except some aid from a German woman, he took the whole care of his wife and son. His son died in two days, and his wife on the twelfth day. He had seen whole families swept away, and expected his own would be. But God spared him, and during those days of sorrow, and the thirty following solitary days of quarantine, poured abundant consolation and joy into his soul, so that he hardly knew whether he was in the body or out of the body. He was afterwards constrained to believe that God was prepar-

ing him by that discipline for the trying labors of several subsequent years of missionary life, when the enemies of the cross were multiplied, and persecution raged. Mr. Dwight buried a son of fifteen years, in 1853, of whom an interesting account is given in the "Journal of Missions" for July, 1853. Mr. Dwight still lives in Constantinople, employed in the missionary service.

9.* *Rev. Samuel M. Emerson* was a native of Conway, and died while a pastor in Heath; and an account of him is given in the history of the Heath pastors.

10. *Rev. Samuel Fisher, D. D.*, was born in Sunderland, June 30, 1777. His father, who resided in Westhampton, died just previous to his birth, in the Revolutionary Army in Morristown, N. J. Mrs. Fisher, his mother, at his birth was making a temporary stay with her brother-in-law, Dr. Samuel Ware, then living in Sunderland. On the day of his birth, he was given to Dr. Ware. For a few years he lived with his mother in Dedham, and in 1782 he went to Conway, to live with Dr. Ware, his uncle, where he remained till he joined college. He graduated at Williams in 1799; then was a preceptor in Deerfield Academy; then a tutor in Williams College, from 1801 to 1803; then studied divinity with Dr. Hyde of Lee; was licensed Oct. 3, 1804, by the Berkshire Association; was ordained as pastor in Wilton, Ct., Oct. 31, 1804, and dismissed from there, July 5, 1809; installed at Morristown, N. J., Aug. 29, 1809, and dismissed from there, April 27, 1814; soon after installed in Patterson, N. J., and dismissed from there in 1834; then took charge of a church in Ramapo Works, N. Y., until 1840; then, being unable to preach, lived in West Bloomfield, N. Y., till 1843; then lived in Albany, N. Y.; and from 1844 to 1850, supplied a church in Greenbush, N. Y.; and since 1850 has lived in Orange, N. J. He received his doctorate from Nassau Hall in 1827. He buried his wife in 1850. He has had six children; all have become hopefully pious; five of them are living; and one is the Rev. Samuel

W. Fisher, D. D., of the second Presbyterian church in Cincinnati, Ohio. Dr. Fisher is brother of Rev. William Fisher, an account of whom here follows.

11.* *Rev. William Fisher*, though not a native of Conway, yet as he spent the chief part of his early life there, is reckoned as one of the sons of Conway. The following obituary notice of him was published soon after his death:—

“Died at Allensville, Switzerland County, Indiana, of consumption, on the 19th of April, 1840, Rev. William Fisher, in the 65th year of his age, and the 33d of his ministry. Mr. Fisher was born at Westhampton, Mass., Nov. 20, 1775. His father, Lieut. Jonathan Fisher, at the call of his country, left his family and joined the army of Washington, marched into New Jersey, and died at Morristown in the spring of 1777, when William, the subject of this notice, was but little more than a year and a half old. He left a widow and seven children, four sons and three daughters, the oldest being but about nine years old. Mrs. Fisher, soon after the death of her husband, being in straitened circumstances, removed with her family of little children to Dedham, her native place, and lived with her father. William lived with his mother at Dedham, until he was eight or nine years old, when he went to reside with his maternal uncle, Dea. John Avery of Conway, Mass. He continued with his uncle at work, until after he was twenty-one years old. While he resided at Conway, and during an interesting revival of religion in that place, he became hopefully pious, and joined the church, then under the pastoral care of the late Rev. John Emerson. As near as the writer of this notice can recollect, he was then under sixteen years of age. After his majority, he was for several years employed as a common laborer in different parts of the country. About the year 1798 he went to Williamstown, Mass., and was employed as a laborer in the erection of the new college building, which he afterwards inhabited as a student. For several years he had manifested an ardent desire to obtain an education, that

he might be qualified to preach the gospel; but had hitherto been prevented by the want of means. But soon after he left Williamstown, he made up his mind to obtain an education. Accordingly, in the spring of 1800, he went to the academy in Deerfield, Mass., of which his younger brother was then preceptor, and commenced his studies. Here he pursued his classical studies with untiring diligence, until the fall of 1802, when he entered the Sophomore class in Williams College, of which class, his younger brother was then the instructor. Though, in consequence of his poverty he was obliged during some part of his collegiate life, to engage in keeping school, yet by a close application to study, he was enabled to maintain a respectable standing in his class, and to graduate with honor in 1805. Soon after he left college he went to Lee, and pursued his theological studies under the direction of the late venerable Dr. Hyde. He was licensed to preach the gospel in the summer of 1807, by the Berkshire Association. After preaching for a short time on probation, he received a call from the congregation in Middlesex, (now Darien) in Fairfield County, Ct., to become their pastor. He accepted the call, and was ordained and installed pastor of that church in the fall of 1807. Here he labored with great diligence for nearly twelve years, and was successful in arousing the sleeping energies of the church, and in winning souls to Christ. A goodly number were hopefully converted under his ministry in this place. But the congregation being small, they felt themselves unable to raise an adequate support for his increasing family, unless he engaged in keeping school. He therefore felt it to be his duty to seek another field of labor. Accordingly the pastoral relation between him and that people was dissolved in April, 1819. He was employed the following summer as a missionary in Western New York; and in October of that year, he removed his family to Meredith, Delaware County, and was shortly after installed pastor of the church in that place. There he labored with great fidelity and persever-

ance for about sixteen years. The population being then sparse, and the congregation being extended over a large territory, his labors were rendered very severe. But his labors were owned and blessed of God. Five seasons of general refreshing were enjoyed by his people, during his ministry among them, and large accessions were made to the church. From a small and feeble flock, when he went amongst them, they increased to a large and respectable church. Mr. Fisher had, for many years, been afflicted with a disorder in his stomach, which often caused him great distress. In consequence of the arduousness of his labors at Meredith, this disorder increased upon him to such a degree, that in 1835 he felt himself unable any longer to discharge the duties required of him in that extensive congregation. He accordingly asked and received a dismissal from his people in September, 1835. He then removed with his family to the State of Indiana, where his oldest son had previously settled with his family. He purchased a farm and located himself in Allensville, Switzerland County. Here he continued to preach the gospel, gratuitously, to the destitute inhabitants of that region. He succeeded in organizing a small Presbyterian church in Allensville; and reorganized another, about nine miles distant, which had fallen into decay. To these he alternately preached, while his strength enabled him. After he became too feeble to minister to both, he confined his labors to the church in Allensville, till the past winter, when he took a severe cold, accompanied with a distressing cough and great prostration of strength, which terminated his ministerial labors. He continued to decline till the 19th of April, when he breathed out his spirit into the hands of his Redeemer.

“Mr. Fisher was possessed of a mild and amiable disposition; and yet he was firm and persevering in whatever he undertook. This trait in his character was manifested in his acquiring a collegiate education almost entirely by the labor of his own hands. As a preacher, he was warm and ani-

mated. He preached the doctrines of grace plainly and pointedly, and yet with much simplicity. His hopes of a blessed immortality brightened as he approached the close of life; and he cheerfully resigned up his soul to Him who gave it. A few days before his death, he was informed of the death of one of his classmates, Rev. William Bonney of Nelson, Ohio, when he said to his family, 'They are all getting the start of me, but I shall soon follow.' A short time before he expired, he was asked whether he still felt that glorious confidence in his Saviour. He answered emphatically, *I do*. Mr. Fisher was married to Miss Rhoda Bardwell of Goshen, Mass., Oct. 25, 1807. By her he had six children, three sons and three daughters. All his children became hopefully pious. His sons and two of his daughters survive him."

12. *Rev. John A. Nash* was born in Conway, Sept. 8, 1798; graduated at Amherst in 1824; studied theology at Andover and at New Haven; was licensed by the Hampshire East Association, in the fall of 1826; was ordained as pastor in Binghamton, N. Y., in the spring of 1835, and remained there three years, till the loss of health compelled him to relinquish the ministry. Both previous and subsequent to his settlement, Mr. Nash has been employed as a teacher. He has taught two years in Hadley; one in Hopkinton, N. H.; six in New York city; seven in Pittsfield; and six in Amherst, where he still remains. He is the author of a work called the "Progressive Farmer." In 1852 he became a teacher of agriculture in Amherst College. In 1853 he travelled several months in England.

13. *Rev. Edward W. Root* was born in Conway, March 15, 1820; graduated at Yale in 1844; studied theology at New Haven; was a tutor in Yale College, from 1847 to 1850; was licensed by the New Haven East Association in 1848; was ordained as pastor in Williamsburg, Nov. 13, 1850, and the sermon was preached by President Woolsey of Yale College. Mr. Root still remains in Williamsburg.

14. *Rev. Joseph K. Ware* was born in Norwich, April 21, 1793, and removed to Conway at three years of age; graduated at Amherst in 1824; studied theology at New Haven; ordained as pastor in Palmer, Nov. 12, 1827, and Rev. Dr. Humphrey preached the sermon; and was dismissed from there, March 16, 1831; then preached several years in Newark, N. Y., and one year in Walworth, N. Y.; then took charge of a High School in Palmyra, N. Y., two years; then supplied in Havanna and Burdette, N. Y., four or five years, and one year in Dresden, N. Y.; and for several years past has lived in Canandaigua, N. Y., supplying neighboring churches, as his health would permit. He is a brother of Rev. Samuel Ware.

15. *Rev. Samuel Ware* was born in Norwich, Sept. 5, 1781, and removed to Conway, about 1797; graduated at Williams in 1808; studied theology with Rev. Vinson Gould of Southampton; was licensed by Hampshire Association, October, 1809; was ordained as pastor in Ware, Oct. 31, 1810, and Rev. V. Gould preached the sermon. William Hyde, Esq., of Ware, says of him in his published address, delivered at the opening of the new Town Hall in that place, in 1847: "He was a useful minister, and was much blessed in his labors for more than fifteen years, and gathered one hundred and ninety-seven into the church. * * * He was dismissed in consequence of ill health in 1826, (July 19), and the following vote, passed by the town, July 3d, will show the esteem in which he was held." "Voted, unanimously, that agreeably to his request we dismiss and cordially recommend the Rev. Samuel Ware, as an exemplary christian, and an able, judicious, and faithful minister of the gospel." Mr. Ware lived from 1827 to 1833, in Conway; from 1833 to 1838, in Amherst; from 1838 to 1848, in South Deerfield; from 1848 to 1853, in Shelburne; and now resides in South Deerfield. Since his dismissal, he has supplied for short periods, destitute churches, and among others,

those in Rowe and Tolland. He is a brother of Rev. Joseph K. Ware.

16. *Mr. William Ware*, son of Dr. Samuel Ware, was born in Conway, May 22, 1784; studied a short time at Williams College, but never graduated at any college; practised as a physician in Ware, and five years in Westminster, West Parish, Vt.; studied theology with Rev. Timothy Field of Westminster, Vt.; was licensed by the Windham Association, Vt.; preached in Jefferson County, N. Y., and two years in Windsor, Poquonnock Parish, Ct.; about 1829 removed to Clear Creek, Chautauque County, N. Y., where he still resides, as a physician and farmer. He was never ordained, and has for many years relinquished preaching. About 1845 he became a Baptist.

Rev. Sylvester Hovey went to Conway to live in 1805, at eight years of age, and died in Hartford, Ct., May 6, 1840, aged 43. He had been a professor in several colleges. Rev. Daniel Rice was born in Conway, but, as he removed in early life to Charlemont, he is noticed in the account given of the ministers originating from that town. Mr. William F. Avery and Mr. Augustine Root of Conway, are pursuing theological studies at Andover, preparatory to the ministry.

Of the *sixteen* Congregational preachers, who are here reckoned as the sons of Conway, eleven were born in the town; eleven were graduates; twelve have either been pastors or have been ordained; one is a Foreign Missionary; and ten are now living.

OTHER DENOMINATIONS.

BAPTISTS. The Baptist church in Conway was constituted in 1788, and dissolved in 1819, and reorganized in 1820, and the number of members in 1853, was 110. Among the preachers who have supplied this church, are Revs. Adam Hamilton, Amos Shevi, John Leland, Asa Todd, Calvin Keyes, Josiah Goddard, Mr. Himes, Mr. Grant,

Phineas Pease, Abbott Howe, William H. Rice, David Wright, Henry H. Rouse, Joel Kenney, P. P. Sanderson, Richard Lentil, C. A. Buckbee, M. Byrne, and Phineas Pease in 1853. The following Baptist ministers originated from Conway, viz., Revs. Josiah Goddard, Foster Hartwell, Calvin Keyes, and Edmund H. Smith.

EPISCOPALIANS. Rev. John Avery, of this order, originated from Conway.

METHODISTS. A Methodist class was formed, May 18, 1852, and was reorganized in September, 1853, and now has 17 members. They have been supplied by Revs. William F. Lacount and A. S. Flagg in 1853. One Methodist minister, Rev. Increase B. Bigelow, originated from Conway.

UNITARIANS. Rev. Luther Hamilton, of this denomination, was born in Conway. He once belonged to the Orthodox church in that town.

UNIVERSALISTS. Revs. Otis W. Bacon and W. Wilcox, Universalist preachers, originated from this town.

SUMMARY of Preachers originating from Conway : Orthodox Congregationalists, 16 ; Baptists, 4 ; Episcopalians, 1 ; Methodists, 1 ; Unitarians, 1 ; Universalists, 2. Total, 25.

DEERFIELD.

The Indian name of this town was Pocomptuck, and it began to be settled by white people about 1670, and was incorporated May 24, 1682. It began to be inhabited before any other town in the County, and has been the scene of dreadful slaughter by the Indians. The population in 1850 was 2421. Within the limits of the township six churches have been organized, viz., four Congregational, one Baptist, and one Methodist.

ORTHODOX CONGREGATIONALISTS.

FIRST CHURCH. The first Congregational church in Deerfield was probably organized not far from the time of the

settlement of the first pastor, in 1686, but the exact period of its formation cannot be ascertained, as the early church records are not to be found. So far as can be learned, the building of the second house of worship was commenced about 1693; and October, 1696, it was "voted that the rules for seating the Meeting-house be age, estate, and dignity;" the next house was built in 1729; and the present one was erected in 1824. Between 1696 and 1708 this church received from the General Court £110 for the support of the gospel. This church became Unitarian in the early part of the present century. While it maintained its Orthodox character three pastors were settled over it. In the 121 years since the probable period of its organization till the settlement of its first Unitarian pastor, it had settled pastors about 110 years.

PASTORS. 1.* REV. JOHN WILLIAMS was the first pastor ordained in the county; and it is supposed that he was settled over this church May 17, 1686. He was born in Roxbury, Dec. 16, 1664; was the grandson of Robert Williams, who came from Norwich, England, to Roxbury in 1638, and from whom all the families of Williams, in this part of the country, are supposed to have originated. He graduated at Harvard in 1683. The following account of his captivity, at the capture of Deerfield, is taken from the American Quarterly Register, vol. 10, p. 268: "On the morning of Feb. 29, 1704, the town was attacked by 200 French and 142 Indians, from Canada, the people being almost wholly unguarded. The snow was four feet deep on the ground. Mr. Williams' house was entered. Two infant children and a black domestic were murdered. Himself, his wife, and five children were taken prisoners. The number of prisoners taken in Deerfield was 112. The number killed was 47. The enemy lost about the same number. The distance to Canada was 300 miles. Mrs. Williams, being unable to travel, was tomahawked. She was a daughter of Rev. Eleazer Mather of Northampton. On the 25th

of March, Mr. Williams reached Chamblee, 15 miles from Montreal. In 1706 he was redeemed, and, with 57 of the captives, returned down the St. Lawrence to Boston, which town they reached on the 21st of November. Among those who returned were two of his children. The others were also redeemed, with the exception of his daughter Eunice, who remained in Canada. Mr. Williams did not return immediately to Deerfield. On the 30th of November the town chose nine commissioners to proceed to Boston and treat with Mr. Williams for his resettlement. He accepted the call, though the war still continued with unabated fury. On the 9th of January, 1707, the town agreed to build him a house, 'as big as Ensign Sheldon's, and a back room as big as may be thought convenient.' "

The following is an extract from Mr. Williams' "Redeemed Captive": "They came to my house in the beginning of the onset, and, by their violent endeavors to break open doors and windows with axes and hatchets, awaked me out of sleep; on which I leaped out of bed, and running towards the door, perceived the enemy making their entrance into the house. I called to awaken two soldiers in the chamber, and turning toward my bedside for my arms, the enemy immediately broke into the room, I judge to the number of twenty, with painted faces and hideous acclamations. I reached up my hands to the bed-tester for my pistol, uttering a short petition to God for everlasting mercies for me and mine, on account of the merits of our glorified Redeemer; expecting a present passage through the valley of the shadow of death; saying in myself, as Isaiah, iii. 10, 11, 'I said, in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world.' Taking down my pistol, I cocked it, and put it to the breast of the first Indian that came up; but my pistol missing fire I was seized by three

Indians, who disarmed me and bound me, naked as I was, in my shirt, and so I stood for near the space of an hour. Binding me, they told me they would carry me to Quebec. * * *

“I cannot relate the distressing care I had for my dear wife, who had lain in but a few weeks before; and for my poor children, family and christian neighbors. The enemy fell to rifling the house, and entered in great numbers into every room. I begged of God to remember mercy in the midst of judgment; that he would so far restrain their wrath as to prevent their murdering of us; that we might have grace to glorify his name, whether in life or death; and, as I was able, committed our state to God.”

Allen's Biographical Dictionary says of him: “At length, after witnessing the most agonizing scenes during a journey of three hundred miles, Mr. Williams arrived in Canada. Here new trials awaited him, for every exertion was made to convert this heretic to Popery. His Indian master, after seeing the inefficacy of other methods, lifted his hatchet over the head of his prisoner, and threatened to bury it in his brains if he did not instantly cross himself and kiss a crucifix; but Mr. Williams was governed by too elevated principles to be made to violate conscience from regard to his life.”

A note in Holmes' American Annals says: “One of his daughters [Eunice] became assimilated to the Indians, to one of whom she was afterwards married. No solicitations could prevail with her to leave her family, or to renounce the Roman Catholic religion, which was, with much artifice, instilled into her mind, at an age and in circumstances favorable to the seduction. She repeatedly visited her relations in New England; but she uniformly persisted in wearing her blanket and counting her beads.”

After his return from captivity he married his second wife, Miss Abigail Allen of Windsor, Ct. Three of his sons became ministers of the gospel, viz., Eleazer, Stephen, and

Warham ; the last two of these were carried into captivity with their father. Eleazer was a pastor in Mansfield, Ct. ; Stephen was a pastor at Springfield, (now Longmeadow) ; and Warham was a pastor at Watertown, (now Waltham). Two of his daughters married ministers. Four of his grandsons were ministers ; and eight of his grand-daughters married ministers. Rev. Eleazer Williams, an Episcopal minister at Green Bay, Wisconsin, has been represented by some as being the *Dauphin*, the son of Louis the Sixteenth, late king of France ; but it appears more probable that he is the grandson of Eunice Williams, and the great-grandson of Rev. John Williams of Deerfield.

Mr. Williams published several works besides the "Redeemed Captive," and preached the Convention sermon at Boston in 1728. He died while a pastor at Deerfield with the apoplexy, June 12, 1729, aged 64, and in the forty-fourth year of his ministry. Rev. Isaac Chauncey of Hadley preached his funeral sermon.

The Boston News Letter contained the following biographical notice of him, viz. : " God, who first sent him to us, and inclined his heart to settle with us in our small beginnings, hath made him a great blessing unto us. His heart was engaged in his work, and [he] was abundant in his labors, both in season and out of season ; plainly, faithfully, and frequently warning, urging, and entreating both elder and younger unto piety and perseverance in it. He was much in prayer, and singularly gifted in it. We hope through grace he has left many seals of his ministry among us. The divine Providence which fixed his post in one of the frontier towns of the Province, fitted him for it by giving him patience and cheerfulness of spirit, so that he was wonderfully carried through all the difficulties, distractions and dangers that he encountered. And his prayers, counsel and example did not a little contribute to the support and encouragement of his people from time to time."

Rev. Rodolphus Dickinson thus describes him : "The

character of Mr. Williams was extensively known, and held in high estimation, as may be learned, aside from other respectful attentions, by his appointment to preach to a general Convention of the clergymen of Massachusetts, at Boston. He is represented by his contemporaries, who have witnessed his efforts before the most enlightened and powerful auditories in the Province, as a powerful and affecting preacher. He is also commended for his domestic virtues, his eminent piety, humility, sincerity and goodness of heart. His voluntary abandonment of the scenes of his beloved nativity, secure from the incursions of the savages, to settle in a frontier place, perpetually exposed to their depredations, where personal safety, so indispensable to other enjoyments, was for many years a stranger to their habitations; and his return to the work of the ministry, subject to the same dangers, after the complicated afflictions of his captivity, evince his ardent love for the people of his care, and testify that he was animated with the spirit of a martyr in the advancement of the gospel. It is impossible to peruse his interesting narrative of the destruction of Deerfield, and the slaughter and captivity of its inhabitants, in the suffering in which he so largely participated, without being inspired with a respect for his talents and piety, and an admiration of that unexampled fortitude which could sustain him under private calamities such as rarely happen to man, and a view of public desolations, similar, though less extended, to those apostrophized by the mournful son of Hilkiah. But a holy resignation to the Supreme Disposer of events was the balm of every sorrow. His path was lighted by a hope that looks beyond this transient scene. He was redeemed from the flames, passed through the wilderness and sea of dangers, and, as we trust, reached a temple eternal in the heavens." The length of Mr. Williams' ministry in Deerfield, including the two years of his absence in Canada, was about forty-three years.

During Mr. Williams' absence in Canada a Mr. Choate

preached for this people; and, after Mr. Williams' death, the pulpit was supplied for a time by Revs. Benjamin Pierpoint, John Warren, and James Chandler, all three of whom were invited to settle, but declined.

2.* REV. JONATHAN ASHLEY was the second pastor of this church, and was ordained, Nov. 8, 1732, and the sermon was by Rev. William Williams of Hatfield, and was published. Mr. Ashley was born in Westfield about 1712, and was a descendant of Robert Ashley, who came from England and settled in Springfield in 1639, and was a relative, probably a cousin, of Rev. Joseph Ashley, once a pastor in Sunderland. He graduated at Yale in 1730. In the controversy respecting the qualifications for church membership that was prevalent in the country during his ministry, he was in opposition to President Edwards, and, after the president's dismissal, preached by request on the subject in Northampton, and the discourse was published. In the war of the revolution he was inclined to favor the cause of the British, and occasionally introduced politics into his sermons. According to tradition, when he was once preaching in Greenfield, and discoursed in the morning too favorably in behalf of American toryism to suit the people, the meeting-house was fastened up in the afternoon, and he was prevented from preaching. He afterwards preached in his own pulpit in Deerfield concerning the doom of those Americans who had fallen at Lexington, as being fearful in the future world; and, on the next Sabbath, when he attempted to enter the pulpit, he found it firmly fastened up with spikes. Requesting a deacon present, who was a blacksmith, to unfasten the pulpit, the deacon gravely replied that he did not use his tools on the Sabbath. Mr. Ashley then sent for an axe or maul, and split down the door of the pulpit before the eyes of the congregation, and held the service. An intelligent Deerfield correspondent says of him: "He would send for the young men to his study and admonish them for their roguish tricks. The *boys* believed

he had transcendental powers, for their more private and secret transactions seemed to be known to him. He sent for two boys on one occasion and told them to bring their CARDS ; and, after severely reprimanding them, ordered them to burn their cards, and to throw them into the fire in his presence." He refused to act in the council for settling Rev. John Ballantine in Westfield, in 1741, because the churches invited were not *named* in the letters missive. Rev. John Taylor, his successor, says of him : " Mr. Ashley had a discriminating mind, independence of feeling, and was a pungent and energetic preacher." Allen's Biographical Dictionary thus speaks of him : " He possessed a strong and discerning mind, and lively imagination, and was a pungent and energetic preacher. He proclaimed the doctrines of grace with a pathos which was the effect not merely of his assent to their divine authority, but of a deep sense and lively view of their importance and excellency." The American Quarterly Register says : " Mr. Ashley is said to have been a man of ready talents, and many of his sermons in the latter part of his life were delivered from very compendious notes." During his ministry of forty-eight years at Deerfield, he officiated in 249 marriages, and 1,009 baptisms. A citizen of Deerfield gives this account of him : " Mr. Ashley was a tall, well proportioned, venerable looking man, ranking in biblical knowledge and theology next to President Edwards. His Sunday exercises were unusually long and wearisome. He commenced without an introductory prayer, and the congregation sung but once in the morning. They assembled at ten, and the clock would often strike eleven before his prayer was finished. He would then take his Bible, read his text, lay it aside, and looking straight forward, neither to the right nor to the left, address his congregation till the clock struck twelve." On account of the dissatisfaction among his people with his politics, they refused for several years, contrary to their agreement, to procure for him his firewood. A council was

called and was held ten days. John Trumbull, the historian, advocated the case of the people. During the session of this council occurred the dark day, May 19, 1780. Mr. Ashley was sick at this time, and the sickness proved to be his last. He died pastor of the church, Aug. 28, 1780, aged 68. Rev. David Parsons, Sen., of Amherst, preached his funeral sermon. The following is the epitaph on his gravestone: "Leaving a name dear to his friends and acquaintance for his social and pleasing deportment, and particularly for his zeal in the cause of Christianity, which, united with superior knowledge, and a ready utterance of moral and divine truths, rendered him a shining light in the station where God had placed him." The length of his ministry in Deerfield was nearly forty-eight years.

Between the pastorates of Mr. Ashley and his next successor, Rev. Samuel Goodrich was invited to settle, but declined.

3.* REV. JOHN TAYLOR was the third pastor, and was ordained Feb. 14, 1787, and was dismissed on account of ill health and a failure of his voice, Aug. 6, 1806. He was born in Westfield, Dec. 23, 1762. He was the fourteenth child of Hon. Eldad Taylor, who was the fourteenth child of Rev. Edward Taylor, who came from England in 1668, and was the first minister, and for a time the only physician in Westfield, and was guided in his first journey to the place by marked trees. Rev. John Taylor graduated at Yale in 1784, and studied theology with Rev. Mr. Atwater of Westfield. In 1802 he performed a few months of missionary service under the Hampshire Missionary Society, in the Black River country, N. Y. The instructive missionary journal which he kept has been incorporated into the documentary history of New York. In 1807, one year after his dismissal from Deerfield, he removed to Enfield, Ct., and engaged in agriculture, and was often elected to represent the town in the State Legislature, and as health improved he preached occasionally, and received one invitation to settle. In 1817

he removed to Mendon, N. Y., supplied the destitute settlements around him with preaching, and was an efficient agent in organizing numerous Congregational churches, and was invited to settle at Canandaigua, N. Y. He removed to Bruce, Michigan, in 1832, where he preached and labored till his death. One of his sons thus speaks of him, in reference to his residence in Michigan: "Although he had attained to three score years and ten, when he first entered upon the work allotted to him in that rude wilderness, he preached to his little congregation for eight years with scarce a single intermission from bodily weakness or ill-health; and his intellectual powers seemed in no degree to suffer decay on account of his advancing years. In 1835 he wrote to one of his children, 'I assure you our days in our old age are spent happily. My health is good, although I feel more and more the debility of old age. I am able to preach regularly, and am much encouraged by having an excellent church of about thirty members, and a constant and attentive audience.' In 1838 he wrote, 'I send you the Michigan Observer, in which you will find some of my ideas respecting slavery. I know not how you view this agitating subject, but I think I foresee consequences that are alarming. The question of slavery is, and must be agitated, be the consequences what they may. There is no national sin (except, perhaps, our treatment of the Indian tribes) of equal magnitude with this. We have had for four or five weeks a most powerful and wonderful work of God going on among us. It began in a protracted meeting in Romeo. * * * After which we kept up the meeting in our school-house, and all the people, Deists, Universalists, scoffers, &c., except about eight or ten, are rejoicing in the Lord. This has been the most remarkable display of grace I have ever witnessed.' * * * There were two causes, dear to humanity, which deeply engaged his sympathies while he lived in Michigan, Temperance and Human Freedom; and although his great age might have been pleaded with justice as a reason for exemption from all

extra labors, intellectual or physical, yet, when his assistance was solicited, he made no such plea, but was always ready to render his aid in the promotion of those humane and benevolent enterprizes. Copies of his addresses were often secured for the press, and had a large circulation. The vigor of his mind remained in a high degree unimpaired to the last."

He died with the apoplexy, after lingering in an unconscious state one week, Dec. 20, 1840, lacking three days of being 78 years old. He published a discourse, which he preached on the centennial anniversary of the destruction of Deerfield by the French and Indians in 1704; and also published in the Greenfield paper a lucid account of that strange sect in Leyden called Dorrelites. He married Miss Elizabeth Terry of Enfield, Ct., by whom he had eleven children, seven of whom lived to adult years, only three of whom are now living. All his children, who lived to reach manhood, and fourteen of his thirty grandchildren, have either died in the faith of the gospel, or are members of evangelical churches. His descendants are scattered abroad in Connecticut, New York, Michigan, Missouri, South Carolina, Texas and California.

The following article, relative to Mr. Taylor, was furnished for the "Ladies' Repository," Cincinnati, Ohio, by Rev. Resin Sapp, a circuit preacher of the Methodist denomination :

"The fully Ripe."

"Observe his awful portrait and admire;
Nor stop at wonder: imitate and live."

"On a lowering and murky Saturday evening in December, my horse stopped at the residence of an aged Congregational minister, who resided in the neighborhood of one of my regular Sabbath appointments, in the northern part of Michigan. I gently tapped at the door, having my portmanteau

resting on my left arm. I was immediately ushered in by the amiable hostess of the house, the daughter-in-law of the old gentleman, by whom I was introduced to him. I found him to be,

‘ An aged man, a man of cares,
Wrinkled and curved, and white with hoary hairs.’

“ He had transcended the period allotted to the children of men, as pilgrims on earth ; and to be released from the buzz of the world had taken up his residence in a quiet and peaceful neighborhood, waiting the call of his Master to enter the upper sanctuary. His features were those of an aged pilgrim. I was reminded of Abraham, the friend of God, and of Israel, ready to gather up his feet and depart. The old gentleman had accompanied his son to this country eight or ten years ago, and had since then gathered around him a small but interesting flock, consisting principally of Scotch Presbyterians, and his own countrymen, New Englanders. To these he ministered each succeeding Sabbath the treasures of the gospel from his well-stored and deeply pious mind. I had not been in his company long, before I found myself sitting at the feet of a teacher, who in his conversation was remarkably interesting and instructive. He had been educated in one of the New England colleges, expressly for the ministry, and this was the fifty-third year of his attendance at the altar. It was like talking to past ages. He had been a close observer of transpiring events. He spake of religion as it existed sixty years since in the land of steady habits, and of the wonderful changes which had come over the face of things since that period. He vividly described the progress of the French infidelity, and the danger which many supposed religion was in, of receiving a final overthrow. He said, ‘ I am truly astonished at the contrast presented between the sermons written in those days, and those written after the storm had subsided.’ He then adverted to the rapid rise and immediate succession of Unitarianism, which had made

its appearance but a short time before the age of infidelity, and seemed to think that the latter was aided in its progress by the former. After mentioning these things with great apparent interest, a flash of joy beamed in his countenance, as he spake of the final triumph of religion and vital piety. Our conversation gradually changed from one subject to another. He was familiar with the early politicians of our country. He spake of the elder Adams, of Hamilton, and the great Jefferson, on whom he passed some severe criticisms. At length I asked his views of the Millenium. His answer awakened my deepest interest. He thought the period was approaching, and believed it would be gradual. The revivals of religion, which were taking place throughout the length and breadth of the land, were the mere precursors of some great moral revolution. In confirmation of this, he referred to the prophecies, and spake particularly of the calculations made upon the mystical periods in the book of Daniel. He had lived, when revivals were almost unknown to the people of New England; and in two instances where they commenced in his church, they were not understood, and discouraged. In speaking of the evident changes in religious feelings and societies as evidence of the approach of this long expected period, he remarked with emotion, 'There is something important at our door; and I apprehend that the day of the battle of God Almighty is at hand. Some great events are almost bursting upon us. Fire thrown from the altar into the world, will produce commotion. The political appearances of Europe and Asia at this time indicate mighty conflicts and revolution.'

"The hours of evening passed with interest, until the clock struck nine, when he observed that the time for retirement had come. He arose and went to the book-case, and took down a large family Bible, and read the third chapter of the first book of Samuel, which gave the account of Samuel's call to the office of a prophet. This was the chapter in regular order for family devotion. I was invited to attend

the service at the altar. This done, we retired with the most interesting and pleasing feelings for our nightly repose. Little did any of us think that this aged minister's end was so near at hand; or that the measure of his days was full. How uncertain is life! It was even so; his last hour was expiring. I arose the next morning and found him communing with the "Holy Book divine." The services of the morning were unusually solemn—just as they should be in the chamber of death. He read the chapter in order; and assisted by his grand-daughter, a girl of about twelve years of age, who stood by his chair and rested her arm around his neck, sung one of Watts' beautiful hymns; after which, he offered his last audible prayer. He retired to his room to prepare for church, and while there fell to the floor; I assisted to raise and place him on the bed. But his labors were closed. He was gathered, as fruit fully ripe, into the garner of the Lord. There fell one of Zion's polished pillars."

On his gravestone in Bruce, Macomb County, Michigan, is the following epitaph:—"Living the faith of our Lord Jesus Christ, he preached the gospel faithfully for half a century, according to the doctrine, order, and discipline of Christ and his apostles, as practised by his pious Puritan New England ancestors, and fell asleep, Dec. 20, 1840, aged 78 years." Beside his remains rest those of his beloved companion, with whom he had lived more than half a century in remarkable conjugal felicity. Mr. Taylor's ministry in Deerfield was about nineteen years and a half.

Mr. Taylor was the last Orthodox pastor settled over the first church in Deerfield. A council was called, Aug. 11, 1807, to settle Rev. Samuel Willard as pastor of the church; but they declined to do it on account of his sentiments. Another council, entertaining Unitarian sentiments, was called from a distance, Sept. 23, 1807, by whom he was settled. A written controversy relative to this transaction, and the settlement of Rev. G. S. Olds in Greenfield, was car-

ried on in the community, in which five pamphlets were published, and by the perusal of which, a more full understanding of the case may be obtained.

Of the three pastors settled over this church while it remained Orthodox, one was dismissed ; all are dead ; and the average length of their ministry in Deerfield was about thirty-six years.

In 1807, Rev. Samuel P. Williams was invited to settle as pastor, but declined. A notice of the Unitarian pastors of this church may be found in the account of the Unitarians in Deerfield.

SECOND CHURCH. The present Orthodox Congregational church in Deerfield, as distinguished from South Deerfield, was organized June 2, 1835, with 18 members. *Meeting-house*: The first and present house of worship, belonging to this church and people, was built in 1838. Previous to this time, they had worshipped in the central school-house. *Re-vivals*: Some more than usual religious interest was enjoyed in this community in the years 1837 and 1839. Nine were added to the church in 1837, and seventeen in 1839. *Charitable aid*: This church began to receive charitable aid in supporting the gospel in 1836, and has received \$2,350. The amount contributed to objects of benevolence in 1853, was \$57 65. The number in the Sabbath School in 1852, was 120. The number of members in the church in 1853, was 85. For a short period after its organization, this church was supplied with preaching by the neighboring ministers ; and then by Revs. Messrs. Lucius Field, Gordon Dorrance, Barber, and Russell ; Rev. Pomroy Belden then preached as a stated supply from 1837 to 1842. This church has had two pastors settled over it ; and in the eighteen years of its existence has had a settled ministry about ten years.

PASTORS. 1. REV. HENRY SEYMOUR was settled as pastor of this church, March 1, 1843, and was dismissed, March 14, 1849. He was born in Hadley, Oct. 20, 1816 ; graduated at Amherst in 1838 ; finished the theological course

at the Union Theological Seminary, New York, in 1842. He was installed as pastor in East Hawley, Oct. 3, 1849, and the sermon was by Rev. T. Packard, Jr. Mr. Seymour still preaches in Hawley. His ministry in Deerfield was about six years.

2. REV. ALFRED E. IVES was installed as pastor of this church, Sept. 5, 1849, and the sermon was by Rev. S. G. Buckingham of Springfield. Mr. Ives was born in New Haven, Ct., Dec. 12, 1809; graduated at Yale in 1837; studied theology at New Haven; was ordained as pastor in Colebrook, Ct., Sept. 25, 1838, and the sermon was by Rev. Dr. Bacon; and was dismissed from Colebrook, May 2, 1848. Mr. Ives is still pastor in Deerfield, and in the fifth year of his ministry there.

Of the *two* pastors of this church, one was dismissed; both are living; and the average length of their ministry in Deerfield was about five years.

FIRST CHURCH IN SOUTH DEERFIELD. This part of the town began to be settled about 1750, and the inhabitants of it most generally attended public worship in the ancient village in this ancient town, until the settlement of Rev. Dr. Willard in 1807. Those members of the first church in Deerfield, who resided in South Deerfield, not being satisfied with the sentiments of their pastor, requested a dismissal from the church; their request being denied, they asked the church to unite with them in calling a mutual council to act in the case by giving advice to the parties; this request likewise being denied, thirty-five of the members called an *ex parte* council, Dec. 23, 1807, for advice. The council advised the aggrieved members to consider themselves as being no longer connected with that church, and also as being at liberty to unite with such evangelical churches as they might choose. In accordance with this advice, they continued to worship with various churches in the vicinity for several years, until they procured preaching for themselves. The first Congregational church in South Deerfield was organized, June 30, 1818, with eighty members. The

first *Meeting-house* of this church and people was built in 1821, and was rebuilt and removed about half a mile south of its original location in 1848, and is the house of worship now used by this church and society. The account of *revivals* in this church cannot be given so fully as is desirable, on account of the loss of some portion of the records. A revival was enjoyed in 1826; also in 1828, and eighteen were added to the church; likewise in 1838, and fifty-eight were added to the church. This church called councils to settle difficulties in December, 1836; in June, 1843; and in January, 1846. In the thirty-five years since the organization of this church, it has had a settled ministry about twenty-six years, and has been destitute of the same about nine years. The amount contributed to the cause of christian benevolence in 1853 was \$248 10. The number in the Sabbath School in 1852 was 100. The church in 1853 numbered 86. In 1848, Rev. George Lyman was invited to settle as pastor of the church, but declined. Somewhere between 1780 and 1787, the first religious society in Deerfield allowed the people in South Deerfield to have \$132 of the ministerial fund to procure preaching for themselves; and the Rev. Dr. Dwight, who was afterwards President of Yale College, supplied them six months. In 1818, South Deerfield received \$1700 as their portion of the ministerial fund. Previous to the settlement of a pastor in South Deerfield, Rev. Rufus Pomeroy preached as a stated supply. At other times this church has been supplied by Rev. Dr. Samuel M. Worcester, Revs. Messrs. Packards of Shelburne, Rev. William Thayer, and Rev. George Lyman. This church has had five pastors.

PASTORS. 1.* REV. BENJAMIN RICE was installed pastor of this church, Feb. 10, 1819, and Rev. Edwards Whipple of Charlton preached on the occasion; and he was dismissed, Jan. 31, 1827. Mr. Rice was born in Sturbridge, May 9, 1784; graduated at Brown University in 1808; finished his theological course at Andover in 1811; preached for a time

in Sturbridge, and as missionary in Maine; was ordained as pastor in Skaneateles, N. Y., July 7, 1813, and Rev. Hezekiah Woodruff preached the sermon; and he was dismissed from there in August, 1817; after his dismissal from South Deerfield, he was installed as pastor in New Gloucester, Me., Oct. 1, 1828, and Rev. Thaddeus Pomroy preached the sermon; and he was dismissed from there, Aug. 26, 1835; was installed as pastor in Buxton, Me., Dec. 9, 1835, and Rev. Dr. W. T. Dwight preached the sermon; and he was dismissed from there, Oct. 12, 1842; preached as a stated supply in Winchendon from November, 1843, till January, 1846. Mr. Rice's first wife was Miss Harriet Barrett of Sharon, Ct.; his second, Miss Almira Whipple of Charlton; and his third, Miss Lucy Whitney of Winchendon, who survives him, and by whom he had his only children, three in number, who are living. Mr. Rice died in Winchendon, July 12, 1847, aged 63. An obituary of him was published in the Boston Recorder soon after his death. Rev. Lewis Sabin of Templeton preached his funeral sermon, from which the following is an extract:—
“The ministry which he thus ended was one of more than ordinary usefulness. About one hundred and thirty were added to the churches under his pastoral charge, and more than this number have been hopefully converted under his preaching. These results must be regarded as signal and extraordinary seals of his ministry, when viewed in connexion with the limited size of the congregations where most of his labors were performed. * * * His natural temperament was mild. * * * By the grace of God he had great command over his feelings. * * * He was careful not to speak ill of others. Enemies he felt that he always had; but he appeared to love them; he prayed for them; he showed no disposition to retaliate. His views of truth were highly evangelical. He loved the great doctrines of grace; and he everywhere held forth these doctrines of the Bible—the entire depravity of the human heart since the fall—the

purposes of God—election in Christ—regeneration by the Holy Spirit—and justification by faith through the atonement of a Divine Redeemer. Hence the converts under his ministry became staid and steadfast christians, as he had the pleasure of learning after years of trial had put their principles to the test. They were indoctrinated. Rooted and grounded in those truths, which give Christ the throne, they were able to stand. Numbers of them have been highly useful in the church, and some of them in the gospel ministry. He was remarkable for his high regard for the Bible. A minister once said to one of his parishioners, ‘Your minister is a *bible man*.’ He bowed submissively to the very word of scripture. He labored most of all to bring his people to read the scriptures. In each of the places where he held the pastoral charge, he held a weekly bible class, which in two of the places was very large and eminently blessed. In Deerfield nearly every member of his flourishing bible class was hopefully converted before his dismissal. He admired the Westminster Catechism as an excellent compend of scripture truth, and taught it regularly to his children on Sabbath eve. He was faithful in his discipline of the church, and in two instances it was difficult cases of discipline that caused his dismissal. No man was more conscientious in everything than he was. He wished to make the word of God his guide in ministerial and christian duty; in business transactions; in relative duties; and in the care of his property. He felt a deep interest in the missionary and benevolent enterprises of the day, and contributed systematically a certain proportion of his income for their promotion. He believed in a perpetuity of the Abrahamic covenant, and deeply felt the obligation and importance of infant baptism. He devoted his own children to God in baptism. He felt strong desires for their conversion. He had strong confidence in the covenant, but he often feared the covenant might be broken through his unfaithfulness to them, and that they, though children of

the kingdom, might be cast out. His course is now finished. His setting sun was overcast with clouds. His mind was thought to be somewhat impaired during the last two years of his life, owing to the state of his health; but for the last few months both mind and body were unstrung. In his last lucid season, being asked if he felt prepared for death, he answered, 'Yes, I have a hope, which is an anchor to my soul.'" On his tombstone is inscribed the following:—"For thirty-six years he toiled, a faithful soldier in the cause of Christ, and has now gone to his reward in that world, 'where the wicked cease from troubling, and the weary are at rest.'" His ministry in South Deerfield was about eight years.

2. REV. TERTIUS S. CLARKE was ordained as pastor in South Deerfield, Oct. 3, 1827, and Rev. Dorus Clark, his brother, preached the sermon; and he was dismissed from there, April 1, 1833. Mr. Clarke was born in Westhampton, Dec. 17, 1799, and lived there mostly till sixteen years of age; graduated at Yale in 1824; studied theology at Auburn; after his dismissal from South Deerfield, was installed pastor in Haddam, Ct., May 10, 1835, and Rev. Dr. Van Arsdale preached the sermon; and he was dismissed from there in April, 1837; was installed pastor in Stockbridge, June 16, 1837, and Rev. Dr. Hawes of Hartford, Ct., preached the sermon; and he was dismissed from there, April 20, 1850; was installed pastor in Penn Yan, N. Y., Sept. 16, 1850, and Rev. Dr. Todd preached the sermon; and he was dismissed from there near the beginning of 1853, and was installed pastor in Franklin, N. Y., Feb. 2, 1853, and the sermon was by Rev. Samuel J. White. Mr. Clarke's ministry in South Deerfield was about five years and a half.

3. REV. WILLIAM M. RICHARDS was ordained pastor, Nov. 25, 1835, and Rev. Mr. Perkins of East Amherst preached the sermon; and he was dismissed, Sept. 6, 1843. Mr. Richards was born in Hartford, Ct., July 11, 1805; at two and a half years of age he removed to South Deerfield; in 1809 he removed to Gill, where he lived twelve years, and

then lived in South Deerfield; he graduated at Williams in 1832; studied theology at Auburn; after his dismissal from South Deerfield, preached at Norwich, N. Y., in 1844 and 1845; in 1846 preached in Oxford, N. Y.; from 1847 to 1850, he preached in Hamilton, N. Y.; then preached two years in Morrisville, N. Y.; and in October, 1852, removed to Waukegan, Ill., where he still preaches as a stated supply. His ministry in South Deerfield was nearly eight years.

Between the pastorates of Mr. Richards and his successor, among the preachers who supplied, were Rev. Gideon Dana and Rev. William Thayer, both of whom buried their wives while supplying there.

4. REV. ABRAHAM JACKSON was installed as pastor, Oct. 22, 1845, and Professor Aaron Warner of Amherst College preached the sermon; and he was dismissed from there, June 7, 1847. Mr. Jackson was born in Carver, July 28, 1793; pursued classical and theological studies at Bangor, but never graduated at any college; ordained as pastor in Machias, Me., Oct. 3, 1821, and Rev. John Smith, Professor in Bangor Seminary, preached the sermon; was dismissed from there in the spring of 1834; installed pastor in Kingston, Nov. 12, 1834, and Rev. Thomas Boutelle preached the sermon; installed pastor in Walpole, N. H., Jan. 10, 1838, and Rev. Mr. Merrill of Acworth, N. H., preached the sermon; remained pastor in Walpole seven years; after his dismissal from South Deerfield, he supplied a year or two at East Machias, Me.; and has lived since then in Walpole, N. H., and supplied the church in Quechee, Vt., till September, 1852. Not far from this last named period, he became a Unitarian in doctrine, according to his own statement, and has been of late supplying the Unitarian church in Windsor, Vt., though he resides in Walpole, N. H. His ministry in South Deerfield was about one year and a half.

Between the pastorates of Mr. Jackson and his successor, the church was supplied with preaching a part of the time by Mr. Lucius M. Boltwood, and Rev. George Lyman.

5. REV. MOSES K. CROSS was installed pastor, Sept. 4, 1850, and the sermon was preached by Rev. Dr. H. B. Smith, then of Amherst College. Mr. Cross was born in Danvers, Sept. 24, 1812; graduated at Amherst in 1838; studied theology at Andover; was ordained at Palmer, as pastor, Feb. 2, 1842, and the sermon was by Rev. M. P. Braman; and he was dismissed from there, March 7, 1849. Mr. Cross is still pastor at South Deerfield, in the fourth year of his ministry there.

Of the *five* pastors of this church, four have been dismissed; four are now living; one became a Unitarian; and the average length of their pastorates in South Deerfield is about five and a half years.

THE SECOND CHURCH IN SOUTH DEERFIELD, called the Monument Church, was organized Jan. 25, 1848, with seven members. Its first and present *Meeting-house* was built in 1848. *Revivals* have been enjoyed in 1850 and 1851; as the fruits of the first, twelve were added to the church; the second was confined to laborers in the shops chiefly, who were not permanent residents in the place. The amount of contributions to the cause of christian benevolence in 1853, was \$239 44. The number in the Sabbath School in 1852, was 100. In 1853 the church numbered 77.

Previous to the settlement of its first pastor, this church was supplied by Rev. Josiah Tyler, now a missionary in South Africa. In the six years since the organization of this church, it has had a settled pastor about five years. This church has had but one pastor.

PASTOR. REV. DAVID A. STRONG was ordained pastor, March 21, 1849, and Rev. Charles Bentley preached the sermon. Mr. Strong was born in Haddam, Ct., May 6, 1820; graduated at Williams in 1845; studied theology at East Windsor Hill; and is still pastor in South Deerfield, in the fifth year of his ministry there.

CONGREGATIONAL PREACHERS WHO ORIGINATED FROM
DEERFIELD.

1. *Rev. Hiram P. Arms* was born in Windsor, Ct., in 1799, and at an early age removed to Deerfield, where his ancestors, for five generations, had lived, and where he lived for some years. He graduated at Yale in 1824; studied theology at New Haven; was licensed in 1827; engaged in teaching for three years; ordained as pastor in Hebron, Ct., June 30, 1830, and Rev. Joel H. Lindsley, D. D., preached the sermon; installed at Wolcottville, Ct., Feb. 6, 1833, and Rev. Royal E. Tyler preached the sermon; remained four years at Wolcottville; installed as pastor of the first church in Norwich, Ct., Aug. 4, 1836, and Rev. Dr. Hickok, then of Litchfield, Ct., preached the sermon; in this church a revival was enjoyed in 1846, by which about one hundred were added to their number. Mr. Arms is still pastor at Norwich, Ct.

2. *Rev. Selah R. Arms* was born in Deerfield, Feb. 21, 1789, where he lived seven years, and then removed to Wilmington, Vt. He graduated at Williams in 1818; studied theology at Andover; supplied for three years in Cavendish, Grafton, and Windham, Vt.; settled as pastor of the churches in Grafton and Windham, Vt., Jan. 5, 1825, and Rev. Dr. Charles Walker preached the sermon; in 1832, dismissed from the church in Grafton; in 1835, dismissed from the church in Windham; supplied in Livingstonville, N. Y.; again became pastor of the church in Windham, Vt., and continued there from 1836 till 1849; since which time he has resided chiefly in Springfield, Vt., engaged in agriculture, and preaching occasionally.

3.* *Rev. Joel Bordwell* was born in Deerfield, Oct. 24, 1732; admitted to the church in that place, Aug. 26, 1756; graduated at Yale in 1756; studied theology with Professor Daggett of Yale College; ordained as pastor in Kent, Ct., Oct. 28, 1758, and continued in the pastoral office in that

place a little over fifty-three years, and until his death. He married a sister of Rev. Rufus Wells of Whately, and two of his children are still living in Kent, Ct. An intelligent correspondent writes from that place concerning Mr. Bordwell: "He was a faithful and beloved pastor; distinguished as a scholar, and particularly as a linguist; and prepared many young men for college, and frequently had theological students in his family. The aged members of his church speak of him with great affection, and considered him fully equal in talents and learning to any minister then living in the county. As nearly as I can ascertain from the church records, there were two hundred and seventy-five added during his ministry." The Rev. Maltby Gelston, his son-in-law, of Sherman, Ct., says of him: "In his ministry he was blessed with revivals of religion that greatly elevated the church and increased the congregation. He was associated with a class of ministers who were revival men, who were also harmonious in sentiment and in efforts to do good. In all their aspirations and preaching they loved to walk in the path of Edwards and Bellamy. As a man, he was open-hearted, and, by his frankness, kindness, and plain dealing, he gained an ascendancy over his people, and improved it for much good. As a preacher, he was of a ready mind. On an unexpected emergency he would rise before an assembly and break directly into his subject, and proceed with light, affection, and force, and enlist the feelings and attention of the assembly." He died in Kent, Ct., Dec. 6, 1811, aged 79.

4.* *Mr. Zenas Clapp* was born in Deerfield, Jan. 30, 1796; studied at Williams College, but graduated at Dartmouth in 1821; studied theology at Auburn; taught academies in Ashfield, Amherst, Deerfield, Chittenango, N. Y., and Ovid, N. Y.; was a tutor in Amherst College from 1823 to 1824; was on a farm in Salina, N. Y., for a short time; after being licensed, preached only a few times, and was compelled, from ill-health, to relinquish preaching and teach-

ing ; in 1836 removed to the milder climate of St. Augustine, Florida, and there died of pulmonary complaints, Jan. 29, 1837, and lacked one day of being 41 years old. He was a beneficiary of the Hampshire Education Society, and in his will bequeathed the most of his property to this Society. But, through mismanagement, it is believed that the Society has realized but little from his bequest. He is supposed to have accumulated considerable property. In 1822 he married Miss Pamela Clary, who survived him, married again, and has recently deceased. Mr. Clapp was unable to endure public speaking, and was never ordained, but was chiefly employed in teaching.

5. *Mr. Orin Cooley* was born in South Deerfield, Aug. 18, 1801 ; spent two years at Amherst College, and graduated at Union in 1827 ; studied theology at New Haven ; was licensed by the Eastern Association of New Haven County, Ct. ; preached a year in Tolland in 1832-3 ; after two years' trial of the employment, relinquished preaching, on account of ill-health ; and since then has been engaged in teaching, living in Carlinville, Ill., till 1850, since which time he has lived in Chesterfield, Ill. Mr. Cooley was never ordained.

6. *Rev. John Hawks, Jr.*, was born in Deerfield, Jan. 22, 1823 ; graduated at Amherst in 1847 ; completed the course of theological study at the Union Theological Seminary, New York, in 1850 ; began to preach in Montezuma and Newport, Vermilion County, Ia., in 1850, as a Home Missionary, and still continues to preach there, residing in Montezuma. Mr. Hawks was ordained as an Evangelist at Bainbridge, Ia., Aug. 28, 1851, and Rev. S. K. Sneed preached the sermon on the occasion.

7.* *Rev. Ebenezer Hindsdale* was born in Deerfield, in 1706 ; graduated at Harvard in 1727. A credible correspondent in Deerfield says of him : " He administered baptism in two instances in Deerfield in 1736. He became intemperate, and made public confession thereof in 1750.

Previously he had relinquished the gown for the sword, and was dubbed *Colonel*. He married Abigail, daughter by his second wife of the Rev. John Williams of Deerfield." It appears that he was ordained a minister, but it is not known that he was ever pastor of a church, nor where he preached during the short period of his ministry. For a considerable time previous to his death he lived in what is now Hinsdale, N. H., and was promoted to many town offices, and seems to have been an active and influential citizen of the place. The following epitaph is on his tombstone in Hinsdale, N. H. : "Underneath reposed is the body of Colonel Ebenezer Hinsdale, who, for his supernatural endowments, extensive learning and usefulness, not only in private life but in various important public offices he sustained, was far known and admired. After a long illness he died, Jan. 6, 1763, in the 57th year of his age."

8. *Rev. Edward Hitchcock, D. D., LL.D.*, was born in Deerfield, and having been settled as a pastor in Conway, a notice of him is given in the account of the pastors in Conway.

9. *Rev. Asa Johnson* was born in South Deerfield, Feb. 13, 1802 ; studied two years at Amherst College, and graduated at Union in 1827 ; studied theology at Auburn ; ordained as an Evangelist at Henrietta, N. Y., Jan. 2, 1830, and Rev. Dr. Perrine, Professor in Auburn Seminary, preached the sermon ; preached one year in Richmond, N. Y. ; installed pastor in Nunda, N. Y., February, 1833, and Rev. Moses Hunter preached the sermon ; dismissed from there in September, 1837 ; preached one year in Goshen, Ia. ; has preached eleven years in Peru, Miami County, Ia., and still lives in Peru, Ia.

10. *Rev. Alonzo Sanderson* was born in Bernardston, Jan. 24, 1808, and at about one year of age removed to South Deerfield, where he lived till manhood. Mr. Sanderson graduated at Amherst in 1834 ; finished the theological course at Andover in 1837 ; preached a year as a Home

Missionary in Canada ; ordained as pastor in Ludlow, in January, 1839, and Rev. Dr. Osgood preached his ordination sermon ; dismissed from Ludlow in May, 1845 ; installed in Tolland, July 12, 1843, and Rev. Mr. Dwight, then of Winsted, Ct., preached the sermon ; dismissed from Tolland in May, 1852 ; in June, 1852, began to preach in Wellington, Ohio, where he was installed as pastor, March 1, 1854. Mr. Sanderson was licensed by Franklin Association, Aug. 9, 1837.

11.* *Rev. Rufus Wells* was born in Deerfield, and having been settled as a pastor in Whately, an account of him is given in the sketches of the Whately pastors.

12.* *Rev. Eleazer Williams*, the eldest son of Rev. John Williams of Deerfield, was born in that town, July 1, 1688 ; being absent at the time of the destruction of Deerfield and the captivity of his father's family, he escaped the horrors of that scene ; he graduated at Harvard in 1708 ; was ordained as pastor in Mansfield, Ct., October, 1710, where he remained in the pastoral office about thirty-two years, till his death in that place. He had two brothers, who were ministers, two sisters who married ministers, and three daughters who married ministers. His daughter Eunice married Rev. John Storrs, his daughter Sarah married Rev. Hobart Estabrook, and his daughter Mary married Rev. Dr. Richard Salter. The following epitaph is on Mr. Williams' gravestone : " Here lies the body of Rev. Eleazer Williams, pastor of the church in Mansfield, descended from venerable ancestors, but more nobly born from above ; and with faithfulness, prudence, zeal, and courage, improved the gifts and graces his divine Lord had entrusted him with, in the work of the ministry here being found with his loins girt, and looking for the mercy of the Lord Jesus to eternal life. At his Master's call he fell quietly asleep in Jesus, Sept. 21, 1742, in the 55th year of his age, and the 32d year of his pastoral work. ' Them that sleep in Jesus, God will bring with him.' "

13.* *Rev. Stephen Williams, D. D.*, was a son of Rev. John Williams of Deerfield, and was born in that town, May 14, 1693, and was taken a captive with his father at the destruction of Deerfield in 1704, carried to Canada by the Indians, and returned to Boston, Nov. 21, 1705. He wrote a full and interesting account of his captivity, which is published in the Appendix of the "Redeemed Captive." He graduated at Harvard in 1713; received his Doctorate from Dartmouth in 1773; ordained as pastor in Springfield, (now Longmeadow,) Oct. 16, 1716, and continued pastor of the church about sixty-two years, till his death. The American Quarterly Register, vol. 10, p. 273, says of him; "In 1745 he went to Louisburg as a chaplain under Pepperell, and, in 1755, he went to Lake Champlain, in the same capacity, under Sir William Johnson, and, in 1756, under Winslow. He was much honored by the officers and soldiers. By his first wife, Abigail Davenport, daughter of John Davenport of Stamford, Ct., he had seven children, three of whom were ministers; all were present at his funeral. Probably he was the principal means of sending a missionary to the Housatonic Indians, for, on the 9th of September, 1734, he went to New Haven and engaged John Sergeant for that purpose." He gave Mr. Sergeant the charge when ordained as a missionary in Deerfield in 1735. Mr. Williams had two brothers who were ministers, and two sisters who married ministers, and three sons who were ministers, viz., Stephen, Jr., who was settled at Woodstock, Ct.; Warham, who was settled at Northford, Ct.; and Nathan, who was settled at Tolland, Ct. The following is the epitaph on his tombstone at Longmeadow: "In memory of Rev. Stephen Williams, D. D., who was a prudent and laborious minister, a sound and evangelical preacher, a pious and exemplary christian, a sincere and faithful friend, a tender and affectionate father and consort, and a real and disinterested lover of mankind. Departed this life with humble and cheerful hope of a

better, June 10, 1782, in the 90th year of his age, and 66th of his ministry."

"Softly with fainting head he lay
Upon his Maker's breast;
His Maker kissed his soul away,
And laid his flesh to rest."

Just before his death he called his family together and thus addressed them: "It is a great thing to die. I am afraid of death. I am afraid of the pangs and throes of death, for death is the wages of sin; but I am not afraid to *be dead*, for I trust, that, through the merits and grace of my dear Redeemer and Advocate, Jesus Christ, the sting of death, which is sin, is taken away." An engraving of Rev. Mr. Williams is inserted in the edition of the "Redeemed Captive," published by Doctor Stephen Williams in 1853.

14.* *Rev. Warham Williams*, son of Rev. John Williams of Deerfield, was born in that town, Sept. 16, 1699. The following obituary notice of him was published in the Boston Gazette, of August 6, 1751: "Waltham, June 22, 1751. This evening died here the Rev. Warham Williams, the faithful and beloved pastor of the church in this town. He was son of the venerable Mr. John Williams. When between four and five years of age, he was taken, with the rest of the family, by the Indian enemy, Feb. 29, 1703-4, and carried to Canada. Great kindness was shown him by the Indians, who sometimes carried him in their arms, and sometimes drew him on sleds over the snow and ice. Providence designed his preservation, that he might in time to come be an active and useful instrument in advancing the kingdom and interest of Christ among us. He was in captivity near upon three years, and then returned to his native country, having entirely lost the English language, and could speak nothing but French. However, he soon recovered his mother tongue, was put to school and made great proficiency in the Latin. At the age of 16 he was admitted

into Harvard College, where he was very studious, and improved much in all kinds of useful learning, took his degree of Bachelor of Arts in 1719, and Master of Arts in 1722. June 11, 1723, he was ordained to the pastoral care of his flock, and has ever since, except a few of the last months, carried on the whole work of the ministry, discharging his office with much success. The advantages of a pious education made an early, deep, and lasting impression upon him. He was eminently endowed with ministerial gifts and graces; copious and fluent in prayer, with expressions well adapted to all occasions and circumstances; methodical, solid and judicious. In his preaching, his subject was always [relative] to the state of his own people, or the conduct of Divine Providence towards our nation and land. His voice was indeed small, yet there was always an agreeable warmth and fervency discovered in the delivery; a spirit of piety towards God and compassion to the souls of men breathed in all his public performances. He was zealous in promoting the most substantial things in religion, and in bearing testimony against everything vicious and immoral, and especially among his own charge; very prudent in managing religious affairs, whereby peace and good will were remarkably preserved in the town; and what crowns all, he adorned his profession as a christian, and his character as a minister, by an exemplary, holy conversation. Those who knew him best valued him most. He bore his lingering sickness with great patience and full resignation, having a comfortable hope of his interest in the special love and favor of God through Jesus Christ. When a friend said to him, 'I hope God will yet spare you for a blessing to your family and to your flock,' he replied, 'Were it put to me to choose whether to live or die, I would cheerfully refer it back again to God, and say, Lord, not as I will, but as thou wilt.' He has left a sorrowful widow and five children."

Mr. Williams had two brothers and one son, who were ministers. He had four daughters, who were married to the

following ministers, viz., Revs. Samuel Woodward, Job Cushing, D. D., Jacob Cushing, Joseph Parsons, and Eliphalet Williams—one daughter having been married twice.

Mr. Williams was struck with the palsy while in the pulpit, Feb. 18, and died in Waltham, June 22, 1751, in the 62d year of his age. The following is a part of the inscription on his gravestone: "Here lie the remains of the excellent, pious, and learned Divine, the late Rev. Warham Williams, the first and beloved pastor in the church at Waltham. He was indeed a burning and shining light, of superior natural powers and acquired abilities, diligent in study, apt to teach, fervent in prayer, accurate and instructive in preaching, prudent and faithful in discipline, tender and skilful in comforting, grave in his deportment, agreeable and edifying in conversation, meek towards all men, constant and candid in friendship, endearing in every relation, resigned in adversity, a bright example in behavior and doctrine, universally esteemed, and died greatly lamented."

15.* *Rev. Edward Wright* was born in Deerfield, May 1, 1815, and died in West Haven, Ct., Oct. 23, 1852, aged 37. On the occasion of his death a sermon was preached in his native place by Rev. Alfred E. Ives, which was published; and from the biographical sketch appended to the sermon the following is an extract: "At the age of eight years, his father died, and his early training devolved on a devoted mother, who still survives him. He continued at home spending his time in the school and on the farm, till about the age of seventeen years, when he was apprenticed to Capt. Thomas White of Ashfield, Mass., to be taught the blacksmiths' trade. There he came under the pastoral instruction of Rev. Mason Grovesnor, and in the subsequent year was a hopeful subject of renewing grace. Though he had before been a moral youth, the change in him was marked; and the strong characteristics of promptness and boldness in duty were immediately evident. At the time of his conversion, Capt. White was absent from home; and, in consequence, the

wonted family devotions were omitted. Young Wright felt that the circumstances devolved a duty on him; and immediately conferred with the members of the family, and obtaining their permission, although himself the youngest of his fellow apprentices, who by no means sympathized with him in his religious feelings, he assumed the responsibility of leading their devotions at the family altar till the return of Capt. White. Those fellow apprentices and himself are the 'three mechanics' referred to in the little Sabbath School book, 'THE MOUNTAIN GLEANER.'

"After mature deliberation and counsel, he devoted himself to the work of the gospel ministry; and purchasing the remaining time of his apprenticeship for this object, at the age of nineteen years he commenced studies preparatory for college, at the Academy in Deerfield. He found on his return, that measures were already in progress towards the formation of an Orthodox church in Deerfield. There had previously been in the village only the church for some time Unitarian, at which he and his relatives had attended; and he now found this 'new sect,' or newly revived old sect, everywhere spoken against. But all the influences exerted upon him, all the opposition and the derision to which he was subjected, could not move him. His eyes had been opened. Nothing less than the atoning sacrifice of God manifest in the flesh, could meet his deep spiritual wants. And he rejoiced, rather, that he was accounted worthy to suffer shame for the name of Christ. His interest, his energies, and his heart, were given to the new church, which was organized, June 2, 1835. He was active at this time in sustaining frequent meetings for christian conference and prayer, and the influence he exerted was decided and happy. If any were desponding, he was always hopeful. If any were fearful, he was bold.

"In the year 1836, he entered Yale College, and was graduated with a respectable standing as a scholar in 1840. He pursued his professional studies in the Theological de-

partment of the same Institution. During his course of education, as testified by his teachers, he invariably manifested a sweet and amiable temper; while his kind, cheerful and happy disposition, united with his consistent and active piety, gave him an excellent and extensive christian influence.

“During his last year in the Seminary, he was invited to preach in West Haven, in the pulpit of the venerable Rev. Stephen W. Stebbins, then infirm. The divine blessing attended his labors, and more than fifty, the fruit of the revival, were added to the church. He was soon afterwards invited to settle as colleague pastor with Mr. Stebbins,—a befitting colleague and successor of one, whose name in the churches is still as ointment poured forth. He accepted the invitation, and was ordained, June 28, 1843. The same year he was united in marriage with Miss Susan Arms.

“In this field of labor he continued till death, cheered with the evident approbation of God, and with repeated manifestations of the special presence of the Holy Spirit. The church, very small at the commencement of his labors, has been increased in numbers and strength. Dependent before on missionary aid for the support of its pastor, since the time of his settlement and through his influence the ecclesiastical society has sustained itself unaided; and at the time of his death, his people were engaged in erecting a new and greatly improved house of worship; and they attribute their successful action in this work to his influence and efforts. They had hoped to see his form and hear his voice within its completed walls; but his voice is silent, and they will see his face no more.

“As a preacher, Mr. Wright was serious, earnest and pungent. Important thought, stated with clearness, neatness and taste, characterized his public performances. In his parochial visits he was faithful, while friendly and cheerful. The character of his piety,—which bore a just relation to both the understanding and to the emotions, which could see clearly and hold strongly and intelligently the distinctive ob-

jects of faith, and could also feel and melt or kindle and glow at the cross,—was evident in all his ministrations. The influence which went out from him, was not simply that of the truth faithfully dispensed, but more perhaps that of a heart thoroughly imbued with the truth and deeply moved with love to God and man—the influence of truth warm and intense with feeling.

“Soon after their marriage, Mrs. Wright devoted a portion of her time to the instruction of a class of young ladies. These efforts were gradually extended, until they resulted in the establishment of the present Female Seminary in West Haven. The maturing of this Seminary, the erection of the building on its beautiful site, and the procuring of funds needful for this object, the contriving and carrying out of all the minute details of the plan, with the labors and cares of the Principal of such an institution, devolved upon Mr. Wright. The religious interest, also, which has been repeatedly manifest in the Seminary, while rejoicing his heart, has added to his anxieties and labors.

“These duties, with those included in his pastoral relation, and of late the labor and anxiety connected with the erection of the new house of worship—in all which, not only a leading, prompting influence, but also the planning and carrying out of no small part of the details, was necessary, not improbably exceeded even his powers of endurance.

“His attack of typhus fever was not such as to cause apprehension, but at the end of about three weeks the disease suddenly assumed an alarming form, and during the last week, his mind had but one brief lucid interval. Early in the morning of the 23d October, 1852, he died. On the 25th, devout men carried him to his burial; his remains were first borne to the ancient sanctuary, where a sermon was preached by the Rev. Dr. Bacon, and from thence to the grave. He has left with his surviving companion a son, eight years of age.”

Mr. Wright's thoughts were first directed to the Christian

Ministry as the employment in which he might be the most useful, by reading "Dr. Hawes' Lectures to Young Men." His ordination sermon was preached by Dr. Hawes. A lengthy obituary notice of Mr. Wright was published in the New York Evangelist, in November, 1852. From another similar article, published in the New York Independent about the same time, the following extracts are taken: "His conversion was not one of those cases which occasion the pastor much doubt and anxiety, but one of a decided and satisfactory character. He had been a moral youth; but when awakened by the Spirit, a survey of his past life produced deep and painful feelings. * * * The character of this change, and of the active piety which resulted from it, can be better understood from an interview which his pastor had with him a few weeks after it occurred, than from anything else that can be said. On meeting him, his pastor, addressing him by his christian name, said, 'Edward, how do you get along in religion now?' 'Very well,' was his reply. 'But have you seen no dark times—no hours and days of doubt and anxiety about your christian character?' 'No, sir; I cannot say that I have.' 'Have you had enjoyment in religious things most of the time since your hopeful conversion?' 'Yes, sir.' 'And how have you managed *thus* to enjoy religion so constantly? Few converts are able to do this.' 'I have pursued one course, and I don't know any other. When I was converted, I gave myself, all I am, and all I have, to Christ. I felt that I belonged to him, and I promised to serve him daily and forever. This consecration and this promise I have renewed every morning when I awoke, and at night I have examined myself, to see whether I had kept it.' 'But have you never failed?' 'No, sir.' Here was the secret spring of his christian life, which continued to flow out till the day of his death. The facts brought out in this interview have since often been rehearsed, without naming the person, to hundreds of hopeful converts, in order to illustrate the nature of true piety, and to stimulate others

to the same course. * * * His dying testimony fully confirmed the testimony of his life. The following are among his last *rational* utterances. They were part of the last intelligent conversation, which he had with his wife two or three days before his death, when his nearest friends hardly regarded his disease as dangerous. Seemingly conscious that delirium was impending, he seized the opportunity to utter his last words: 'God must be glorified, but man humbled. I shall never rise from this bed. Will the interests of this institution be carried on? My heart has been in it too deeply. But God has blessed it. The Holy Spirit has often descended upon it. This church; oh, I have not been faithful as I ought, as a preacher! I have not felt the worth of the soul. Oh, what untold agonies await the impenitent! I shall soon be confined for the grave. I shall never be carried from this hill alive. The Son of Man has come at an hour when I little expected him. I have been a great sinner. I have had many failings. But, I think, in looking over my life, my general purpose in all my plans has been, to glorify God.' And then, after a little time, when he seemed troubled concerning himself, he broke forth in the following triumphant language of faith: 'Oh, the precious Saviour! He is able to present me faultless before my Father in heaven. *Yes, faultless.* Neither death, nor life, nor angels, nor principalities, nor powers, shall be able to separate me from the love of God.'"

Several persons, who became ministers and lived for short periods in Deerfield, are not included in the foregoing list. Rev. Dr. Amariah Chandler was born in Deerfield, but removed to Shelburne when about five years of age, and being a pastor in Greenfield, a notice of him may be found in the account of the Greenfield pastors. Mr. Rodolphus B. Hubbard, when four years of age, in 1807, removed to Deerfield and lived there a short time; a notice of whom may be found in the account of the preachers who originated from Sunderland. Rev. William M. Richards in 1808,

when about two and a half years old, removed to South Deerfield and lived there a year or two, and also lived there several years subsequently, to learn the trade of shoemaker; a notice of whom may be found in the account of the South Deerfield pastors. Rev. Rufus P. Wells spent some part of his early life, after 1826, in South Deerfield; a notice of whom may be found in the account of the Whately pastors.

Of the *fifteen* Congregational ministers reckoned as sons of Deerfield, thirteen were natives of the town; fourteen were graduates; thirteen have been ordained; two were taken captives by the Indians; and seven are now living.

OTHER DENOMINATIONS.

BAPTISTS. The Baptist church in Deerfield was organized in that part of the town called Wisdom, Feb. 26, 1787; and May 31, 1792, the church voted that this church shall be known in future by the title of the First Baptist Church of Christ in Deerfield and Shelburne. Aug. 24, 1832, this church met at Shelburne, and voted to divide the church into two bodies, according to residence of the members in the two towns. The members residing in Deerfield, at a meeting, March 25, 1833, took the name of the Baptist Church of Deerfield. In February, 1834, this Deerfield church voted, by a majority of one, to dissolve the church. During this unsettled state of things, two councils were called to act in relation to their organization. Since then, they are known as the Baptist church of Deerfield. Its number of members in 1853 was 55. Among the preachers who early supplied this church, were Revs. Messrs. Beckwith, Green, Cole, Hamilton, and Bennett. Rev. David Long of Shelburne was ordained pastor of this Union church, Sept. 21, 1792, and served them till his death, May 13, 1831, at the age of 79. Since then, the following Baptist preachers have supplied in Wisdom, viz., Revs. Messrs. Tristram Aldrich, Austin, Orra Martin, Dalrymple, George B. Bills, Milo Frary, and W. A. Pease. They have not had much preaching regularly for some time past.

EPISCOPALIANS. Of this denomination, the following ministers originated from Deerfield, viz., Rev. Rodolphus Dickinson and Rev. John Williams, D. D.

METHODISTS. The Methodist church in Deerfield was organized in South Deerfield, in the spring of 1843. The following ministers have supplied it with preaching, viz., Kevs. F. A. Griswold, W. A. Braman, L. B. Clark, R. P. Buffington, C. A. Perry, John Smith, W. F. Lacount, and W. M. Hubbard in 1853. One Methodist minister, Rev. Chester Field, Jr., originated from Deerfield.

UNITARIANS. The Unitarian church in Deerfield was originally, and until the early part of the present century, an Orthodox Congregational church, and is supposed to have been formed not far from the time of the settlement of its first pastor, in 1686. The following Unitarian pastors have been settled over it, viz.: Rev. Samuel Willard, D. D., settled September, 1807, and dismissed Sept. 23, 1829; Rev. John Fessenden, settled May 19, 1830, and dismissed May 31, 1840; Rev. Daniel B. Parkhurst, settled July 21, 1841, and died Feb. 16, 1842; Rev. James Blodget, settled Jan. 17, 1844, and dismissed June 16, 1845; and Rev. John F. Moors, ordained Jan. 28, 1845, and is still the pastor.

SUMMARY of preachers who have originated from Deerfield. Orthodox Congregationalists, 15; Episcopalians, 2; Methodists, 1. Total, 18.

ERVING.

This place was an unincorporated tract of land and called Erving's Grant, until 1838. The place had not begun to be settled to any great extent till 1800 or 1801, when the turnpike road was built through it. Col. Asaph White, from Heath, erected a log-house here in 1802, which was used as the public house till 1819. In 1820 a school-house was erected, which was the place for religious meetings, whenever they were held, till 1842. It is not known that any

religious organization existed in the place previous to 1832. Baptist preaching was supplied to some extent, from 1818 to 1830, by Elder David Goddard of Wendell, and Elder Shepardson of Warwick, and Elder Andrews of Hinsdale, N. H. In 1820 the Massachusetts Missionary Society began to furnish the people some aid; and in 1830, under the direction of the Society, Rev. Dr. Packard and Rev. T. Packard, Jr., of Shelburne, preached among them for a short time. The town was incorporated April 17, 1838. The population in 1850, was 449. One Congregational church, one Baptist church, and a Universalist society, have been formed in Erving.

CONGREGATIONALISTS.

CHURCH. The Congregational church was organized Sept. 19, 1832, with fifteen members, by Revs. Bancroft Fowler of Northfield, Samuel Kingsbury of Warwick, and Job Cushman. Their first and present *Meeting-house* was built in 1842. A series of religious meetings, during the week, was held in 1834, conducted chiefly by Rev. Bancroft Fowler, and Rev. Warren Allen then of Irvingville; and in 1835 about thirty persons were added to the church.

This church, in connection with the one at Irvingville, have received missionary aid, since 1820, to the amount of \$2,032. The amount contributed to the cause of christian benevolence in 1844, was \$12, which is the last contribution received from this people. The number in the Sabbath School in 1852, was 30. The church, in 1853, numbered 21. Previous to the settlement of a pastor over this church, it was supplied occasionally with preaching by the neighboring ministers; and the Rev. Dyer Ball supplied them a short time, a little before his embarkation as a missionary to China. The church has had but one pastor. In the twenty-one years this church has existed, it has been destitute of a settled ministry about nineteen years.

PASTOR. REV. JOSIAH TUCKER was installed pastor of this

church and of the Congregational church in Irvingsville, Nov. 16, 1842, and preached alternately in the two places. Rev. Dr. Joseph S. Clark of Boston preached the sermon on the occasion. Mr. Tucker was dismissed from both these churches, Aug. 7, 1844. He was born in Milton, June 4, 1792; pursued classical studies at Phillips Academy, but never graduated at any college; completed his course of theological study at Andover in 1825; was licensed by the Norfolk Association in May, 1824; settled as a pastor in Madison, Me., May 10, 1825, and Rev. David Thurston of Winthrop, Me., preached the sermon on the occasion; dismissed from there, in 1836; installed as pastor in Bingham, Me., March 8, 1837, and Rev. Josiah Peet of Norridgewock, Me., preached the sermon; dismissed from there, in 1842; preached as stated supply three years in Mercer, Me.; employed as colporteur of the American Tract Society, two years in Somerset and Franklin Counties, Me., residing in Madison, Me., and two years in Norfolk, Plymouth, and Bristol Counties, Mass., residing in Milton; for some time past, he has been a colporteur of the American and Foreign Christian Union among the Catholics, and resides in Taunton. His ministry in Erving and Irvingsville was not quite two years.

After Mr. Tucker's dismissal, this church was supplied by Professor William Tyler of Amherst College in 1845; by Rev. Charles Chamberlain in 1846; by Rev. A. B. Foster in 1848 and 1849; by Rev. John H. Stratton in 1849 and 1850, who died in Erving, April 26, 1851, aged 37; by Rev. George Trask in 1851; by Rev. Ochus G. Hubbard in 1852. In 1853 the house was occupied by Rev. Mr. Hayward, a Methodist minister, employed by the Congregational people. In 1854 the house was sold at public auction, for \$500, on account of the embarrassment of the proprietors.

OTHER DENOMINATIONS.

BAPTISTS. A branch of the South Orange Baptist Church

was formed in Erving in 1835, and became extinct in 1839. Rev. Lysander Fay supplied this church for the most part, so far as they had preaching. Rev. Artemas Piper, a Baptist minister, originated from this place.

UNIVERSALISTS. A Universalist society was organized in this place in 1836, and became extinct in 1848.

A series of meetings was held by the Millerites, among the people in Erving, in 1843.

SUMMARY of ministers originating from Erving: Baptists, 1. Total, 1.

GILL.

This town was formerly a part of Deerfield. "It received its name in honor of Lieutenant Governor Moses Gill." It was incorporated Sept. 28, 1793. Its population in 1850, was 754. Two churches have been organized in Gill; one Congregational and one Methodist.

CONGREGATIONALISTS.

CHURCH. The early records of this church being lost, the date of its organization cannot be ascertained with precision or certainty. In Willard's History of Greenfield, a portion of Rev. Dr. Roger Newton's Diary is inserted, from which the following is an extract, viz. :—"May 22, 1796. Voted, members of this church residing in Gill, might with others form themselves into a church by themselves in that place." From this extract it would appear, that the church in Gill was not formed previous to May 22, 1796. But others, and especially the present pastors of the Gill church, reckon the date of its formation to be 1793. "The probable number of members organized is twenty-nine." *Meeting-houses:* For some years, religious meetings were held in private houses and in barns. The first house of worship in Gill began to be occupied in 1798, but was not finished till 1805, and was dedicated Nov. 20, 1805. The house was remodeled and fitted up anew in 1848. *Revivals* were enjoyed

in Gill in 1810, in 1816, by which forty were added to the church, and in 1832. This church began to receive charitable aid for the support of the gospel in 1826, and has received \$500, but does not now receive aid. The amount given by this church and people to the cause of christian benevolence in 1853, was \$35. The number in the Sabbath School in 1852, was 45. The church in 1853 consisted of 46 members. Previous to the settlement of the first pastor, Rev. Zephaniah Swift preached among this people, and received an invitation to settle as their pastor, but declined the call. After him, Rev. Jesse Edson of Halifax, Vt., and Rev. Joel Baker of West Granville, preached for short periods to this people. In the sixty years since this church was probably organized, it has had settled pastors about 43 years, and has been destitute of the same about 17 years. This church has had six pastors.

PASTORS. 1.* REV. JOHN JACKSON was ordained as the first pastor of this church, Jan. 10, 1798, and Rev. Joel Foster of New Salem preached the sermon on the occasion, which was published; and was dismissed from his pastoral charge in Gill, Oct. 10, 1801. Mr. Jackson was born in Petersham in 1771; graduated at Dartmouth in 1792; and studied theology with Rev. Joel Foster of New Salem, and Rev. Judah Nash of Montague. Oral tradition says, that he was dismissed from Gill for immoralities, by a council that deposed him from the ministry. He lived in Gill several years after his dismissal, and eventually removed to Canada, and died in Brome, East Canada. The following account of him was recently furnished to the author, by Rev. David Connelly, pastor of the Congregational Church in that place, and who was well acquainted with Mr. Jackson, and attended his funeral. "His first settlement in Canada was in the township of Stukely, Canada East. His labors in this new field were strictly of a missionary character. The country was then (as it is even now) new and thinly settled. In the year 1815 he removed from Stukely to the township of

Brome, about twenty miles from the former. Brome was then almost an entire wilderness, with a thinly scattered population. His labors in these circumstances were necessarily missionary. No church or meeting-house then existed in the place. Some humble dwelling, or small schoolhouse, was the best that could be obtained as a place of worship. In these circumstances he continued in the ministry of the word, preaching, as opportunity presented, for the period of five years, when, owing to such unfavorable circumstances and feeble health, the necessities of a young and rising family led him to engage in agricultural pursuits, and to retire from the office of the ministry. In his latter years, it was his chief desire to enjoy the ministry of the gospel for his own benefit, and the welfare of his family and neighbors; and while friendly with ministers of different denominations, it was his highest gratification to meet with a minister of the Congregational order. In the year 1842, I visited the town of Brome, as a Congregational minister, and found Esquire Jackson, as he was then called, (having held the office of magistrate for about twelve years,) one of the most interested of a few christians to have a settled minister in the place. I was induced to settle in this destitute field, then without a church or minister of any denomination. About a year after my settlement, I had erected a comfortable meeting-house, and formed a church of fifteen members on Congregational principles. Esquire Jackson, his wife, and one of his sons, (who is now one of the Deacons of the church,) with his wife and his wife's mother, were then received into the church, and united with a few others in christian fellowship. For a short period, I had much pleasure from the society and christian friendship of Mr. Jackson. He was a person of most pleasing and affable manners, and most sociably disposed. He had been permitted to see his prayers answered in an improved state of religious society; but the Lord had designed that, this feeble cause once established, his work on earth should soon close. In the second week of March,

1844, Mr. Jackson complained a little from the effects of a cold. He was confined a few days to his bed, without any severe pain or suffering. On the day previous to that of his death, I saw him, and he thought he was doing well, and would soon be better. But it was otherwise determined by Him, who cannot err. On the morning after I had seen him, one of the family came to inform me, that their father seemed much worse. I hastened to see him, and when I stood by his bedside, I found he was speechless. The tide of life seemed fast ebbing, and with the family I engaged in prayer, and just as we rose from commending his spirit to God, his spirit had departed, and all was silent in death. He departed this life on the 18th of March, 1844. On the 20th, the solemn occasion was improved at the Congregational chapel in Brome, by a sermon from the Rev. Dr. Wilkes, pastor of the First Congregational church at Montreal, from the words: 'It is appointed unto men once to die, but after this the judgment;' after which the congregation followed the silent remains of Mr. Jackson from the chapel at Brome, to the adjoining burying-ground, where his mortal remains have found a final resting place—'a narrow house appointed for all living.' It so happened, that Dr. Wilkes was on a visit to me at that time, and I prevailed on him, as acquainted with Mr. Jackson, to improve the occasion. On the following Sabbath, I preached the funeral sermon to a large and attentive audience, from Proverbs iv. 18: 'The path of the just is as the shining light, which shineth more and more unto the perfect day.' A neat white marble stone is erected in the graveyard adjoining the Congregational chapel, Brome, to mark the resting place of Mr. Jackson's mortal remains, with the following inscription:—'John Jackson, Esq. Departed this life at Brome, on the 18th March, 1844, aged 73 years.'"

It has been reported that Mr. Jackson became an Episcopal clergyman in Canada. The Rev. Mr. Connelly of Brome thus speaks of this point, and also respecting his family:

“I know of no foundation for the idea of Mr. Jackson’s ever having connected himself with Episcopalians. This he did not do. At one time, I fear, he had been troubled in his mind with the doctrine of Universalism. Before I settled, such preachers and doctrine were very prevalent in Brome. Mr. Jackson never affirmed such doctrine to me, but we, for a time, conversed much on the subject. Whatever may have been his thoughts or feelings previous to my settlement, I am sure that soon after I settled, his doctrinal views were as firm and established against Universalism as my own. With Episcopacy he never was in any way identified.”

At his death he was in comfortable worldly circumstances, but had given up to his youngest son his possessions, on the understanding that himself and wife should be provided for during life. His aged widow still survives, very active for a person of her years, and is living with her son on the old homestead. The family he left at his death were his aged companion in life, four sons and one daughter. His daughter has since followed him to the “narrow house appointed for all living.” His son James has gone to California; and his other three sons, John A., Horatio Nelson, and Addison, are settled with their families around the place of their father’s late residence. Mr. Jackson’s wife was Miss Rebecca Rogers of Petersham. Mr. Jackson’s ministry in Gill lacked about three months of four years.

2.* REV. JABEZ MUNSELL was settled as pastor of this church, May 26, 1802, and Rev. John Taylor of Deerfield preached the sermon; and he was dismissed May 28, 1805. Mr. Munsell is supposed to have originated from Franklin, Ct., and to have been born about 1772; he graduated at Dartmouth in 1794; studied theology with Rev. Dr. Backus of Somers, Ct.; after his dismissal from Gill he engaged chiefly in teaching, but preached occasionally, and first resided in New London, Ct., then in Newburg and Kingston, N. Y., afterwards in Newbern, N. C., also in Richmond, Va., and his last place of residence was Norfolk, Va., where he

died, Aug. 1, 1832. The following obituary notice of him appeared in the *Norfolk Herald*, Aug. 3, 1832: "Died, on Wednesday, of the prevailing cholera, after an illness of a few hours, the Rev. Jabez Munsell, of the Presbyterian church, aged 60 years. He had been residing among us for about two years, as the teacher of a female school, and in that capacity was eminently useful and highly respected. Though comparatively a stranger here, yet his conduct as a man and as a christian had secured the esteem of all his acquaintance, for he was an example of "whatsoever is excellent and of good report." With a sound understanding and a good education, he combined excellencies of heart and a scriptural piety, which rendered his conversation and example pleasant and instructive. His death has produced more than ordinary sensation, and is deeply lamented; and most tenderly does the whole community sympathize with his lovely family in his very sudden and unexpected departure, by which a wife has been deprived of a most excellent and affectionate husband, and his children of a most kind and useful father. He retained his reason to the last, and found his religious principles sufficient to sustain him in the last struggles. He submitted to the will of God with christian patience and resignation, and yielded his wife and children to Him who has promised to be the God of the widow and the father of the fatherless ones." His ministry in Gill was about three years.

3. REV. JOSIAH W. CANNING was ordained as the third pastor of this church, June 11, 1806, and the sermon was by Rev. Dr. Packard of Shelburne, and was published. Mr. Canning was dismissed from Gill, June 11, 1827. He was born in New Braintree, Feb. 27, 1780; graduated at Williams in 1803; studied theology with Rev. Asahel Hooker of Goshen, Ct.; was licensed, June 11, 1805, by the North Litchfield Association, Ct.; in 1805, supplied in South Britain, Bridgewater, Ct., and in Rowe; after his dismissal from Gill, he taught the academy in Williamstown from

1827 to 1831 ; and taught in Canajoharie, N. Y., one year ; returned to Gill in 1832, and preached there as a stated supply till Sept. 24, 1839, when he was settled the second time as pastor of the church, and the sermon was by Rev. John Mitchell, then of Northampton ; he performed the duties of a pastor till disabled by a shock of palsy, Sept. 6, 1846, and still retains the relation of pastor, and resides in Gill. Mr. Canning's surname was changed some years since by the Legislature from Cannon. Several of his sermons have been published at different times. Both periods of his ministry in Gill amount to about thirty-five years.

During Mr. Canning's absence from Gill, Rev. Francis L. Whiting and Rev. James Sandford supplied preaching a part of the time ; and after he relinquished preaching, in 1846, Rev. J. H. M. Leland supplied for a considerable time.

4. REV. JAMES SANDFORD was installed as pastor of the church, Dec. 25, 1829, and the sermon was by Rev. Dr. Packard of Shelburne ; and he was dismissed from Gill, April 21, 1831. Mr. Sandford was born in Berkley, May 7, 1786 ; graduated at Brown University in 1812 ; studied theology with Rev. Jonathan Burr of Sandwich ; settled as pastor in Fabius, N. Y., in 1815, and Rev. Jabez Chadwick preached on the occasion ; was dismissed from there in 1820 ; installed as pastor in Oxbow, Jefferson County, N. Y., in 1820, and Rev. Mr. Snowden preached the sermon ; was dismissed from there about 1829. After leaving Gill, he supplied, from 1831 to 1847, in Holland ; preached as a stated supply, from 1847 to 1851, in Oxbow, N. Y. ; and since then has been engaged in agriculture, and is still living in Oxbow, N. Y. Mr. Sandford has several brothers, who are ministers in Massachusetts. His ministry in Gill was a little more than one year.

5. REV. WILLIAM MILLER was settled as pastor of this church, Feb. 21, 1849, and Rev. Samuel Harris, then of Conway, preached the sermon ; and he was dismissed from

Gill, June 4, 1850. Mr. Miller was born in New Braintree, Aug. 8, 1817; graduated at Amherst in 1842; studied theology at Andover; was licensed by the Andover Association, April 8, 1845; ordained as pastor in Halifax, Vt., Oct. 1, 1845, and Rev. Dr. Chandler of Greenfield preached the sermon; was dismissed from Halifax, Vt., July 14, 1847; after his dismissal from Gill engaged in teaching, and preached occasionally; resided in Dennysville, Me., in 1851 and 1852, and is now teaching in North Brookfield. He preached in Gill a considerable time previous to his settlement there. His pastorate there was a little more than one year.

6. REV. EDWARD F. BROOKS was installed as pastor of this church, June 25, 1851, and the sermon was by Rev. A. H. Clapp of Brattleboro', Vt. Mr. Brooks was born in Halifax, Vt., in 1812; graduated at Washington College, Pennsylvania, in 1839; finished his theological studies at Princeton, N. J., in 1842; was ordained as an Evangelist at Elizabethtown, N. J., in October, 1842, by the Raritan Presbytery, and the sermon was by Rev. Dr. Studdiford of Lambertville, N. J.; labored as a missionary one year, from May, 1843, under the General Assembly's Board, at French Creek, Lewis County, Va., among a population, many of whom had removed from Ashfield, Buckland, Charlemont and Heath, Mass.; during the year a revival was experienced, and thirty-three were added to the church; afterwards supplied a year at Riverhead, on Long Island, N. Y., and four years at West Woodstock, Ct., and one year at Manchester, N. J. Mr. Brooks had one brother who was a minister, Rev. Asa Brooks, who died at Clarksburg, Va., Dec. 23, 1834. Mr. Brooks is still a pastor at Gill, in the third year of his pastorate there.

Of the *six* pastors of this church, five were dismissed; one was re-settled; four are now living; and the average length of their pastorates in Gill was about eight years.

CONGREGATIONAL MINISTERS WHO ORIGINATED FROM GILL.

1. *Rev. William M. Richards* was born in Hartford, Ct., but, at about four years of age, removed to Gill, where he lived about twelve years, and, having been a pastor in South Deerfield, a further notice of him may be found in the account of the South Deerfield pastors.

2. *Rev. Samuel H. Riddel* was born in Bristol, Me., Jan. 2, 1800, and is the son of Rev. William Riddel, who is noticed in the account of the Coleraine ministers. In early life, having resided but a short time in any one place, and having lived in Gill from 1810 to 1815, Mr. Riddel is here reckoned in the list of Gill ministers. In Bernardston and in Hadley he spent a portion of his early years. Mr. Riddel graduated at Yale in 1823; finished the theological course at Andover in 1826; ordained as pastor in Glastenbury, Ct., June 27, 1827, and Rev. Samuel Greene, then of Boston, preached on the occasion; dismissed from there in about ten years; officiated as Secretary of the Connecticut Branch of the American Education Society two years; was editor of the *Congregationalist*, in Hartford, Ct., two years; was Secretary of the American Education Society from 1841 to 1850; assisted for several months in the office of the American Home Missionary Society, in New York, and is now an associate editor of the *Puritan Recorder*, Boston.

3. *Rev. Jubilee Wellman* was born in Gill, Feb. 20, 1793, (the town at that time not being incorporated it was included in Greenfield,) and removed in early life and resided in Charlestown and Aeworth, N. H.; never graduated at any college; finished the theological course at Bangor in 1823; preached in Winthrop and Frankfort, Me.; ordained as pastor in Frankfort, Me., Sept. 17, 1824, and Professor Bancroft Fowler, then of the Bangor Seminary, preached the sermon; dismissed from there, Jan. 3, 1826; installed as pastor at Warner, N. H., Sept. 26, 1827, and Rev. Dr. Wood of Boscawen, N. H., preached on the occasion; dis-

missed from there, Feb. 14, 1837; afterwards preached at Bristol, Hookset, and Meredith Bridge, N. H.; installed as pastor in Westminster West, Vt., March 7, 1838, and Rev. Dr. Barstow of Keene, N. H., preached on the occasion; dismissed from there, Jan. 5, 1842; supplied two years in Cavendish and Plymouth, Vt.; from 1844 to 1849 preached in Cavendish, Vt.; installed pastor in Lowell, Vt., Oct. 17, 1849, and Rev. Joseph Underwood of Hardwick, Vt., preached the sermon. Under his labors in Warner, N. H., there were seventy-five cases of hopeful conversion in 1828-9; one hundred in 1831; and, in 1832, fifty; likewise under his labors in Westminster West, Vt., in 1840, fifty were added to the church. Mr. Wellman is still pastor in Lowell, Vt.

Of the *three* Congregational ministers here reckoned as originating from Gill, one was a native of the place; two were graduates; all have been pastors; and all are now living.

OTHER DENOMINATIONS.

METHODISTS. The Methodist church in Gill was organized in 1803. The following preachers have supplied the church, viz., Revs. John Nixon, Alexander Hulin, Elisha Andrews, John B. Husted, Frederic W. Sizer, James C. Bonticou, William Todd, Oliver E. Bosworth, Windsor Ward, Horace Moulton, Elias P. Stevens, Daniel Bannister, William Kimball, Charles Hayward, William Wilcutt, Lyman Wing, Asa Niles, Mr. Culver, Samuel Heath, Alanson Latham, Philo Hawks, John Tate, William Gordon, David Todd, Ichabod Marcy, H. Clarke, John Ricketts, William A. Clapp, Charles Barnes, Moses Stoddard, Leonard Frost, D. L. Winslow, Homan Church, Jarvis Wilson, J. W. P. Jordan, and Solomon Cushman who died in Gill, Oct. 8, 1853, aged 46, and since then Horace Smith. Revs. Elijah Field and James O. Dean, Methodist ministers, originated from Gill.

UNITARIANS. Revs. John Bascomb and F. A. Tenny, Unitarian ministers, originated from Gill.

SUMMARY of preachers originating from Gill: Orthodox Congregationalists, 3; Methodists, 2; Unitarians, 2. Total, 7.

GREENFIELD.

This town was formerly a part of Deerfield, and was incorporated June 9, 1753. Its population in 1850 was 2580. Six churches have been organized in the town, viz., two Orthodox Congregational, one Baptist, one Episcopal, one Methodist, and one Unitarian.

CONGREGATIONALISTS.

FIRST CHURCH. The first Congregational church in Greenfield was organized at the time of the settlement of the first pastor, which was March 28, 1754. Eleven members were organized. Rev. Dr. Jonathan Edwards, senior, then of Stockbridge, was on the council to constitute the church.

Meeting-houses. The first house of worship in Greenfield was begun in 1760, but was not finished for many years; it was for some time without pews or slips. It was located some two miles north of the village, and about two miles east of the present house of worship belonging to the first church and society, and was occupied for religious worship until it was demolished in 1831. The second house of worship belonging to the first Congregational society was built in 1831, and was remodeled in 1852. In the early settlement of the town, the people were notified of meetings on the Sabbath and on other days, by the beating of a drum; and for this service the sexton was paid one year four pounds and ten shillings.

Revivals. In 1817 and 1818, there was some special religious interest, and twenty-nine were added to the church; in 1831 some cases of hopeful conversion occurred; and in 1852 ten were added to the church. The early church

records being lost, it is difficult to ascertain the state of the church in the first part of its history.

Previous to the settlement of the second pastor, about 1760, a call was given to Mr. Bulkley Orcutt to settle as a pastor, but he declined.

The amount given by this church and people to the cause of christian benevolence in 1853 was \$143 89. The Sabbath School in 1852 numbered 85. The number of church members in 1853 was 50. This church the present year is a century old. It has had a settled ministry about eighty-eight years and a half, and has been destitute of the same about eleven years. This church has had five pastors.

PASTORS. 1.* REV. EDWARD BILLINGS was installed the first pastor of this church, March 28, 1754. Instead of a sermon on such occasions at that period, the charge to the pastor often took its place. Rev. Dr. Jonathan Edwards, senior, then of Stockbridge, the moderator of the council, gave the charge.

In August, 1753, a day was set apart for fasting and prayer in reference to the choice of a pastor, and several of the neighboring ministers were present. A committee was also appointed at another meeting, to take advice of various ministers with respect to inviting Mr. Billings to settle as their minister. The first council for the settlement of Mr. Billings was convened in 1753, and did not install him. On the controverted question of that day relative to qualifications for admission to christian ordinances, Rev. Mr. Ashley, of Deerfield, and Mr. Billings were on opposite sides. Mr. Ashley being invited on the first council took with him *three* delegates. The other churches sent but one for each church. The people of Greenfield, who called the council, were unwilling that the Deerfield church should have a larger representation in the council than the other churches. The council was then dissolved; and another one from a distance was called, that installed Mr. Billings as stated above. The

doings of those councils were published in a pamphlet at the time, and are still extant.

But little definite information relative to Mr. Billings' history is now accessible. It is supposed, that he lived in early life in Sunderland, and perhaps was born there. He graduated at Harvard in 1731; was settled as pastor at Cold Spring, (now Belchertown) probably about April, 1739, and was dismissed from there in 1752; preached for a time at a place called Nine Partners, N. Y.; and died while a pastor in Greenfield, not far from 1760; but as there is no church record of that period extant, and as there is no stone to mark the spot where he is buried, the precise date of his death, and his age, cannot be ascertained. In Doolittle's Sketches of Belchertown his death is dated at 1757; and in the Catalogues of Harvard College it is dated at 1760. The settlement of his estate in the probate court was closed in August, 1760. He is said to have died suddenly, having preached on the preceding Sabbath. He married Miss Lucy Parsons, a sister of Rev. David Parsons, the first minister of Amherst, in 1741; and at a precinct meeting in Belchertown, October, 1741, it was voted, that money should be raised in the next rate to pay the cost of Mr. Billings' wedding. He left four children at his death, whose names were Edward, Ebenezer, Jonathan, and Ethan. His son Edward was once licensed as a preacher, of whom some notice is given in the account of preachers who originated from Greenfield. The "Genealogical and Historical Register," vol. 2, p. 178, says, that Mr. Billings was "dismissed from Belchertown, by reason of a difference in opinion between him and a majority of the church, as to the qualifications for church membership; Mr. Billings having embraced the opinions of President Edwards, and the church the opinions of the Rev. Solomon Stoddard of Northampton, on this subject." Doolittle's Sketches of Belchertown say, "Traditionary history imputes to him unusual energy of character, ardent zeal, and devotedness to the work in which he was engaged." Mr. Billings was the

minister who visited David Brainard the evening before his death, to whom reference is made in Brainard's Life, p. 344. Mr. Billings was on the councils convened in President Edwards' case at Northampton; and his views coincided with the President's, and he was not in favor of his dismissal. Mr. Billings wrote his name without an s, but that letter is now almost invariably added to the name. Some of his descendants are now living in Greenfield. Mr. Billings' remains were interred in the old burying ground in Greenfield, and, it is supposed, near the grave of Rev. Dr. Newton, his successor. Of the thirty-six Congregational pastors of churches in Franklin County, who have been buried in the county, the graves of *only two*, Rev. Mr. McDowell, of Coleraine, and Rev. Mr. Billings, of Greenfield, are without any stone erected, or in progress of erection, to mark the spot. As the date of Mr. Billings' death is not known, the length of his ministry in Greenfield is not definitely known, but was probably about six years.

2.* REV. ROGER NEWTON, D. D., was constituted the second pastor of this church, Nov. 18, 1761. He was born in Durham, Ct., May 23, 1737; graduated at Yale in 1758; studied theology with Rev. Mr. Goodrich of Durham, Ct.; was married to Miss Abigail Hall of Middletown, Ct., in August, 1762; was bereaved of his wife by death, Oct. 21, 1805; received his Doctorate from Dartmouth in 1805. Dr. Newton had eight children. His daughter Abigail married Rev. Nathaniel Lambert, and his eldest son, Roger, died while a tutor in Yale College, Aug. 10, 1789. Dr. Newton died Dec. 10, 1816, aged 79. Rev. Dr. Lyman of Hatfield preached his funeral sermon. The following is an extract from the obituary notice of Dr. Newton, which was published in the Greenfield "Franklin Herald," Dec. 24, 1816, and also in the "Panoplist," for April, 1817: "This venerable minister of Christ consecrated himself to his Master's service from his youth. He willingly took the oversight of this people when they were feeble and few in number.

Under his ministry they have greatly increased, and become a numerous and respectable people. His care was to feed them with gospel truth, and to nourish their souls with the great saving doctrines of free sovereign grace in our Lord Jesus Christ. His public discourses were well studied, sound, compact, weighty, and full of useful and important instruction. An attentive and willing hearer could not fail of being profited and made better by his labors. While he had reason to praise God for assisting and blessing him in his ministry, yet for wise purposes, God saw fit to afflict and prove him by some heavy domestic trials and bereavements, under which he was supported and comforted and sanctified to his christian and ministerial work. Like other good men under the chastisement of a Father's rod, 'he shone brightest in affliction's night.' 'Tribulation wrought in him patience, experience, and a hope which maketh not ashamed.' It was the care of his life, to make the providences of God subservient to the improvement of his mind in those ministerial gifts, which would render him of the greatest use to the people, and to the general interest of the church of Christ. He studied to make himself approved of God, 'a workman who needeth not to be ashamed; rightly dividing the word of truth, and giving to every man his portion in due season.' A man of uncommon strength of mind, and of discriminating powers, and richly furnished by study and contemplation, he held an eminent rank and station among his brethren in the ministry. Much employed as a counsellor and guide in cases of difficulty and ecclesiastical discipline, his able and pacific labors of love will long be remembered with gratitude and thanksgiving to God, not only by the people of his charge, but by the professors of Christ in the neighboring churches. A friend to peace, it was his desire and labor 'that brethren should dwell together in unity.' He was a burning and shining light, and blessed be God that we so long rejoiced in his light. Nor was our deceased father less distinguished by his amiable and useful talents in the walks

of private life. By his discreet and circumspect deportment, the urbanity of his manners, his affectionate and affable conversation, he never failed of securing the love and esteem of his friends and acquaintances. His social intercourse was both pleasing and profitable, being seasoned with the salt of wisdom and benevolence. It was the fault of those who enjoyed his conversation, if they left him without improvement in knowledge and goodness. It was his object, by courtesy and kindness, by prudence and a virtuous example, to cultivate in others those graces, which adorn the social and christian life ; and to enforce on their minds the utility and importance of those practical and doctrinal truths, which he inculcated in his public ministrations. Great was the blessing which this people enjoyed, in having a minister who enforced the precepts and doctrines of Christ, by the living example which was daily set before them. But alas ! from these privileges, both of a public and private nature, a holy God hath now removed them. A bereaved church and congregation, and an extensive circle of affectionate friends, associates and acquaintance, are now called to bemoan their loss, and to go to Jesus and tell him their grief, and to pray to him that he would be to them a repairer of this breach and restorer of paths to dwell in. The ministers of Jesus, his professing children, and those who love the prosperity of Zion, will unite their voice and cry after him, ‘ My father, my father, the chariots of Israel and the horsemen thereof ! ’ It hath pleased that holy and faithful God, who by his decree hath fixed to all men the bounds of their habitation, beyond which they cannot pass, to call off his servant from the trials and labors, the temptations and afflictions, of this empty and transitory life, and, as we hope, to bring him home to himself, to receive the rewards of a faithful servant, and to participate in the nobler employments and joys of a blessed immortality. Our venerable friend, our father and guide, after a few years of gradual decline, and after, to him, a painful period of suspense from his active public labors,

fell asleep, and was gathered to his fathers, in the 80th year of his age, and the 56th year of his ministry."

The following extracts relative to Dr. Newton are taken from "Willard's History of Greenfield:—" "His religious character was far from that of the bigot, partisan, or zealot. He possessed great mildness and equanimity of temper and manners; always dignified, and appeared among his people like a kind father among his children. The single circumstance, that the town enjoyed peace and union for nearly the whole period of his ministry, FIFTY-SIX years, is of itself strong evidence of his virtue and prudence." "His moderation of manner, conciseness and perspicuity of style; the sound sense of his sermons, and their particular brevity in cold weather, (meeting-houses had no stoves in those days,) as well as the dignified and venerable form of the good man, are still fresh in the memory of many. Consummate prudence, caution and shrewdness were distinguishing traits in his character. His prayers in public worship had much of sameness and formality, yet no one found fault therewith; they were seldom varied, except on particular occasions, yet he was always pertinent, and on many occasions remarkably so. In his latter days, he very frequently read, for the choir to sing, the Psalm of Watts, commencing,

'Now to the Lord, a noble song,'

the reading of which always affected him to tears."

Many interesting anecdotes are current in the community, illustrative of his prudence, caution, and sagacity. He furnished one of the sermons which compose the volume published by the "Northern Association of Hampshire County." Some of his descendants reside in Greenfield and vicinity. The following is the epitaph on his gravestone, viz.:—"His life was adorned with private and domestic virtues, and distinguished by public and professional usefulness." He had eight children. He owned one slave, called Tenor, at whose funeral the Dr. preached a sermon commendatory of her

virtues. Dr. Newton's ministry in Greenfield was twenty-two days over fifty-six years.

3. REV. GAMALIEL S. OLDS was settled as the third pastor of this church, Nov. 19, 1813, and the sermon was preached by Rev. Dr. Samuel Austin. He was colleague pastor with Dr. Newton about three years, and was dismissed just before the Doctor's death in 1816. The first council, that was called for the settlement of Mr. Olds in Greenfield, met with difficulties in their course, which prevented their proceeding to the settlement of the candidate. Rev. Dr. Willard, who had been settled a few years previously in Deerfield, by a Unitarian council, was invited and took his seat as a member of the council in Greenfield. A portion of the council objected to sitting and acting with him under such circumstances, on the ground, that they believed him to be fundamentally heretical in religious sentiments, and that to unite with him in an Ecclesiastical council, would constitute an act of fellowship with him. The council was dissolved without ordaining Mr. Olds. Another council of Orthodox sentiments was soon convened, by whom he was ordained. Mr. Olds was born in Marlboro', Vt., in 1777; graduated at Williams in 1801; was a tutor in that college, from 1803 to 1805; was also a Professor of Mathematics and Natural Philosophy in the same college, from 1806 to 1808; was a professor of the same branches in the Vermont University at Burlington, from 1819 to 1821; was a professor of the same branches in Amherst College, from 1821 to 1825; afterwards resided several years at Saratoga Springs, N. Y., and was employed in teaching in several places in New York; removed to Circleville, Ohio, about 1842, where he died. He was dismissed from Greenfield, Oct. 31, 1816, to accept a professorship in Middlebury College; but some difficulty occurring between him and the President of the College, he did not enter upon the duties of the office. He wrote, and by the advice of Franklin Association, published a "Statement of Facts" in the case. An account of the peculiar cir-

cumstances attending his settlement in Greenfield. was published soon afterwards, in connection with an account of the circumstances attending Rev. Dr. Willard's ordination in Deerfield, several years previously, in a series of pamphlets, written by different authors.

Mr. Olds died at Circleville, Ohio, June 13, 1848, in the 71st year of his age. The following obituary of him was published in the New York Observer, which was written by Rev. Milton A. Sackett, who was then a pastor in Circleville and attended his funeral:—"The circumstances attending his death were peculiarly painful and afflictive. On Saturday, the 3d of June, (1848) he left home for the purpose of supplying one or two vacant churches in the town of Bloomfield, about twelve miles distant from Circleville. There he passed the Sabbath, preaching in two different places, and with an uncommon degree of vigor and unction. On Monday morning, in the enjoyment of his usual strength and health, he started for home, and when about a quarter of a mile from the place where he had spent the night, his horse took fright, and starting to the side of the road, threw him from his carriage down a precipitous bank, a distance of ten or twelve feet. Two of his ribs were broken, and he experienced other severe injuries. He was taken to an inn about two miles distant from the place where he was hurt, on the way towards home, and being unable to proceed further, was left there. His wife was sent for, and eminent physicians were immediately called in, but the injury could not be repaired. He lingered in great pain until the 13th, when his peaceful, resigned, and happy spirit parted from his shattered tenement, and took its flight to the invisible world.

"Professor Olds was one of the great men of the age in which he lived. From his early manhood up to the meridian of his days, he filled a brilliant sphere in the educational and literary history of New England. * * * In his theological studies he was a pupil of Dr. West of Stockbridge, Mass., but completed his course at Andover Seminary. He

was settled for a short period over the Congregational church in Greenfield, Mass. As a preacher, his manner was not attractive, yet his style was beautifully simple, pure, and lucid, and no one could listen to him without being struck with the strength and comprehensiveness of his mind, and the logical accuracy with which he dissected and developed his subject. He was eminently instructive both in preaching and conversation, and though his themes as a preacher, were sufficiently diversified, yet you could see shining through every discourse, like beacon lights, the great cardinal principles of the christian faith. These lay at the foundation of his own rich experience, and he justly appreciated their importance, as constituting the only true and indestructible foundation of a happy and fruitful experience to the christian church.

“While at Amherst College, his intense application and arduous labors induced disease, which in the end disqualified him for continuous and responsible toil. He retired from active life, and for many years has been known only to a comparatively small circle of friends. Yet he has continued to labor, as far as his health and strength would permit, in the cause of his Master, lightening the burdens that rested upon his brethren, by preaching in their stead, and often supplying destitute and feeble churches with the ministration of the word and ordinances of the gospel. This labor he has performed, for the most part, without compensation. His last work was of this character. It was that he might preach the gospel of God’s grace to the poor and destitute, that he left his beloved companion, and that dear home to which he never returned. But the gospel, which he preached to others, was found to be an adequate solace and stay to his own soul in the trying hour. He felt himself to be the chief of sinners, yet he spake with the deepest interest of the atonement and righteousness of Christ, as being the only and sufficient ground of his hope. He desired no other refuge. Often in his last sickness did he advert to this great doctrine,

and derive from it the most abundant consolation. He was much in prayer, and was frequently heard to say, "The will of the Lord be done." His last hours were serene and peaceful, and he fell asleep in Christ, in the blessed expectation of having a part in the first resurrection. Thus has been extinguished one of the most gifted and richly stored minds of the age. Its acquisitions were varied and vast, as there was scarcely any department of human knowledge with which it did not seem familiar. But his highest eulogy is this, that he was a humble follower and a faithful minister of the Lord Jesus.

"His companion survives, a lonely, stricken widow. She has followed all her children to the grave,—three in infancy and one in the prime of manhood,—and now that her husband is taken, the world to her is turned into a dark and desolate wilderness. But this is her joy, that the Lord reigns, and she looks to have her weary pilgrimage terminate ere long in Heaven." The widow of Mr. Olds died in 1851. In 1815 he published a volume of eight sermons on "Episcopacy and Presbyterian Parity." His ministry in Greenfield was about three years.

4. REV. SYLVESTER WOODBRIDGE was settled as fourth pastor of the church, April 23, 1817, and Rev. Dr. John Woodbridge of Hadley, his brother, preached the sermon; and he was dismissed from there, April 17, 1823. Mr. Woodbridge was born in Southampton, Nov. 9, 1790; graduated at Williams in 1813; studied theology at Andover; preached in Ashfield and received a call to settle there, but want of unanimity among the people prevented the council, which was convened Jan. 2, 1816, from proceeding to his ordination. After leaving Greenfield he was installed as pastor in Greenville, N. Y., Feb. 16, 1825, and Rev. Dr. Porter of Catskill, N. Y., preached the sermon; after his dismissal from Greenville, about 1831, he labored for seven years as an agent of the American Tract Society; then labored one year as an agent for the Auburn Theological Seminary; then

supplied about six years a church in Westhampton, on Long Island, N. Y.; served two years as an agent for Oakland College, in Mississippi, and was installed as pastor of the Second Presbyterian Church in New Orleans, La., Dec. 18, 1852, where he still continues.

The farewell sermon he preached at Ashfield, after the failure of the council to ordain him, was published. During his pastorate at Greenville, N. Y., he requested and obtained an ecclesiastical investigation of certain injurious reports respecting his conduct when on a visit at Greenfield; and the Presbytery, in their result, say, that "the Presbytery were unanimously of the opinion that the aforesaid charges against Mr. Woodbridge have not been sustained." Mr. Woodbridge has four sons in the ministry, viz., Rev. John Woodbridge, at Saratoga Springs, N. Y.; Rev. Jahleel Woodbridge, at Baton Rouge, La.; Rev. Sylvester Woodbridge, Jr., at Benicia, California, and Rev. Samuel M. Woodbridge, at New Brunswick, N. J., who was born in Greenfield, and of whom some account is given in the sketch of ministers originating from Greenfield. One of his daughters is the wife of Rev. Charles Beach of Woodville, Miss., at which place the wife of Mr. Woodbridge died, Nov. 19, 1851, aged 63. Mr. Woodbridge's ministry in Greenfield was about six years.

After the dismissal of Mr. Woodbridge from Greenfield, in 1823, the church was destitute of a settled pastor till 1832; and during a considerable portion of this period the desk was supplied by Rev. Lincoln Ripley of Maine, Rev. Ebenezer Halping of Vermont, and the Revs. Messrs. Packards of Shelburne.

5. REV. AMARIAH CHANDLER, D. D., was installed as the fifth pastor of the church, Oct. 24, 1832, and Rev. Bancroft Fowler preached the sermon. Dr. Chandler was born in Deerfield, Oct. 27, 1782; at about five years of age removed to Shelburne, where he lived till manhood; graduated at Burlington in 1807; studied theology with Dr. Packard of

Shelburne; was ordained as pastor in Waitsfield, Vt., Feb. 7, 1810, and Rev. Elijah Lyman of Brookfield, Vt., preached the sermon; and he was dismissed from there, Feb. 3, 1830, and then supplied in Hardwick, Vt., till his installation in Greenfield. He received his doctorate from the University of Vermont in 1846. He has published several occasional sermons and addresses. He was a delegate to the Massachusetts Convention for the revision of the State Constitution in 1853. He still continues a pastor at Greenfield, in the twenty-second year of his ministry there.

Of the *five* pastors of this church, two were dismissed; two are now living; and the average length of their pastorates in Greenfield was about eighteen years and a half.

SECOND CHURCH. The second Congregational church in Greenfield was organized Jan. 15, 1817, with 45 members. Its first and present *Meeting-house* was built in 1819; was remodeled in 1843, and materially repaired in 1851. Previous to the erection of their house of worship, this church and society held worship in the court-house, and were supplied some time by Rev. Dan Huntington, who was then considered an Orthodox minister. Invitations to settle over this church were given to Rev. Dr. J. A. Albro, Rev. Dr. George B. Cheever, and Rev. O. E. Daggett, who severally declined. The amount given by this church and people to the cause of christian benevolence, in 1853, was \$453 22. The Sabbath School, in 1851, numbered 145. The number of church members in 1853 was 181. A council was called by this church to settle difficulties, in the spring of 1824. This church has been organized thirty-seven years, and has had a settled ministry about twenty-five years, and has been destitute of the same about twelve years. This church has had seven pastors.

PASTORS. 1.* **REV. CHARLES JENKINS** was ordained as the first pastor of this church, May 19, 1820, and was dismissed from there in July, 1824. Mr. Jenkins was born in Barre, Aug. 28, 1786; graduated at Williams in 1813; was

a tutor in the same college, from 1816 to 1819; after his dismissal from Greenfield, was installed pastor in Portland, Me., Nov. 9, 1825, and the sermon was by Rev. S. E. Dwight. After his graduation, he taught the Academy in Westfield several years; studied theology in Williamstown; was licensed in 1819, by the Berkshire Association. In 1824, while a pastor in Greenfield, an Ecclesiastical Council was called to investigate charges brought against him by a part of the people of his parish, chiefly those who were shortly afterwards organized into a Unitarian society in that place; and Mr. Jenkins was honorably acquitted; and was soon dismissed according to a mutual agreement between himself and his people.

The American Quarterly Register, vol. 10, p. 270, says of him: "At the time of his death, he was one of the ablest ministers in New England. He possessed an original and extremely fertile mind. With a rich poetical imagination, he invested every subject in beauty and freshness. Sometimes, perhaps, he failed in simplicity of style, and in adapting his method of instruction sufficiently to the understandings of minds less elevated than his own. He was a powerful extempore speaker, though he chose generally to write out his sermons in full. He had great simplicity of aim and seriousness of manner, and the humility of a little child. He was uncommonly faithful as a preacher, and as a reprover of what he thought was wrong in his brethren. Some of his miscellaneous papers are inserted in the early volumes of the Christian Spectator. He published three sermons on the Sabbath, with Remarks on the Report in Congress on Sabbath Mails, 1830; also a sermon on the elevated nature of true Piety, in the National Preacher, December, 1831. A small volume of his sermons has been published since his death.

His first wife, who was Miss Ruth Benjamin of Williamstown, died while he was a pastor in Greenfield; and his second wife was a daughter of Hon. Jonathan Leavitt of

Greenfield. Mr. Jenkins died while a pastor in Portland, Me., suddenly, of influenza, Dec. 29, 1831, aged 45. His grave is near that of Rev. Dr. Edward Payson's, whose funeral sermon he preached; and his pyramidal monument very similar to that of Dr. Payson's, on which is this epitaph: "The memory of the just is blessed."

The following is an extract from the obituary notice of Mr. Jenkins, published in the Christian Mirror, and copied into the Boston Recorder:—"We have been called to announce no death since that of the beloved and venerated Payson, with so oppressive a sense of the loss which has been sustained by Congregational ministers and churches in Maine. It is not merely the importance of his location, which gave a wide scope to his influence, nor his agency in the prominent measures for enlightening and saving our population and the world, which constitute the severity of the bereavement; but the *kind* of influence which he exerted, and the distinguishing characteristics of his mind. In a promiscuous assembly, or a congregation to whom he was a stranger, he was, perhaps, less popular than hundreds of far inferior mental and moral worth; but with his intimate acquaintance, and his stated and constant hearers, he deservedly stood without any rival.

"His mind was, preëminently, of an *original* cast. His thoughts were his own—were shaped by his own reflections—were associated in his mind by laws in some respects peculiar to himself, and were exhibited in language of great richness, strength, and beauty. His mind was amazingly *fertile*. He had no beaten track—no hackneyed topics—no worn out figures—no favorite forms of expression—no stereotyped phrases to be scattered through every performance, and by their perpetual recurrence to lull attention and annihilate interest. No one was further removed than he, from the too common habit of falling into the same train of thought, and the same method of illustration, whatever were the topic with which he set out. When he raised his voice

in supplication to the Father of spirits, no fellow-worshipper could anticipate the form or the matter of the next petition. When he named his text, no hearer could anticipate the mode of treatment which it was to receive; and no one in the issue had reason to be dissatisfied. The first sentence of the introduction arrested the attention, and put the minds of hearers into a posture of inquiry, from which they were soon relieved by the development of a truth or principle, *then* evidently involved in the text, but which, *till then*, not one in ten, probably, had ever recognized. The illustration of this principle was attended in the minds of his auditory with the same process of attention, inquiry, conviction. There was a freshness, an unlooked for range of thought or mode of reasoning, in most of his discourses, which regaled the mind, at the same time that they commended the truth to every man's conscience, and imparted intenser ardor to all the holy affections. Still there was no straining after novelties, or unusual modes of expression. In him was no affectation, no extravagance—all was the spontaneous offspring of his mental structure and intellectual habits. A rich *poetical fancy*, with which he was endued, contributed much to that 'infinite variety' of mental resources, which he had ever at command. But the *vigor* of his intellect was exceeded by no other quality. He seemed adequate to any mental achievement within the range of human possibility. He could seize a subject with a giant's grasp, and especially any appertaining to the philosophy of mind or to his profession, and analyze it with the skill of a master, and point out its relations and uses with the clearness of light. Though he was a diligent student and composed his sermons with much care, he could yet answer any unexpected call, without special preparation. The most powerful efforts, those in which the most overwhelming effects were produced on his auditory, have been, in several instances, those when he spoke on a sudden emergency, when the circumstances of the case have precluded all premeditation. Here too he

used the same dignified style of utterance, the same elevated, bold, striking, select, and forcible language, which characterized his written compositions.

“He had great *simplicity of aim*; and seemed determined to know, and to make known, nothing save Jesus Christ and him crucified. . This was the great business which absorbed his soul; and with so rare a combination of qualities for exerting a moral power, no wonder that he was successful, especially as the Lord wrought with him. He was one of those men, who are raised up for the church universally—receiving little except from God, but imparting much in every circle with which he mingled, and particularly to his ministering brethren, by which the prosperity of the church is advanced. This wide reach of his influence was very justly recognized in a sermon by the pastor of a neighboring church, the last Sabbath, who, in allusion to Mr. Jenkins’ death, observed: ‘A servant of Christ is gone, at whose loss we have cause to exclaim, Help, Lord, for the godly man ceaseth. It is doing injustice to no one, to say, that no death could have given us reason to feel more deeply afflicted. His industry shamed the slothfulness of his brethren; his unbending integrity was a safeguard to all the measures of the church; his wisdom kept us from extravagances. The gigantic stature of his mind and the singleness of his purpose to serve Christ, gave him irresistible control. An influence is lost, which reached to every interest of the church in this region, reached every professed follower of Christ and every sinner.’ There is truth in this testimony, which will yet be felt more deeply. He was a man who could not fail to leave a deep impression on minds that came in contact with his own; an impression sometimes painful, but always beneficial.

“He possessed the *humility* of a little child. His noble and majestic form, erect walk, and commanding aspect might have marked him out to a stranger as one of nature’s nobility, not to be approached by ordinary men; but in all

who enjoyed personal intercourse with him, these feelings of awe and distance yielded to love and confidence. A condescending benignity, a glowing, hearty benevolence softened or annihilated the more forbidding traits, and exhibited him in the character of a brother, with a heart tremblingly alive to all the tender sympathies appertaining to this relation. He was a man low in his own eyes, 'less than the least of all saints.' Unequivocal evidences of this were continually developing themselves. It is but a few weeks since, that, when sitting on a council for the organization of a church, the candidates having been examined and retired, the moderator inquired of each member of the council, whether he was satisfied with the evidences of experimental piety exhibited by the candidates. When the question came to Mr. Jenkins, he raised his head, which had been reclined in deep reflection, and replied with affecting solemnity, 'I think it more probable that they will go to heaven, than that I shall.' During the whole process he had evidently been applying to himself the questions and tests of christian character, which were brought forward in the course of the examination. The truth is, he had overwhelming views of human guilt, and of his own, as a member of the human family. Besides, his standard of christian character was unusually elevated.

"He was a *faithful* preacher. He not only declared the whole counsel of God, but he did it in a manner the most clear and discriminating. His sermons were searching beyond description. O, how did he unmask the hypocrite, 'disguise himself as he would;' how rend away the false refuges, beneath which sinners entrench themselves; how trace and expose the windings and deceits of the human heart; how show transgressors their ways! He brought the torch of truth as it were into the sinner's soul, that he might see his condition and character in the sight of God. Sinners trembled—they often complained, that the preacher was harsh and severe; and finding that there was no peace to

the wicked in the presence of such a reprover, sometimes left his ministration, by which their consciences were so greatly disturbed, and probably are now in the condition of the man among the tombs, 'seeking rest and finding none.' Christians, too, under his preaching were often brought into doubt of themselves, and led to examine anew the foundation of their hope; but on the review they have reason to say, 'Faithful are the wounds of a friend.' * * * His *stability* and *uncompromising integrity* were as remarkable as any qualities which he exhibited; and never perhaps has a day risen upon the church of Christ, when these traits in the character of his ambassadors were more desirable." Mr. Jenkins' ministry in Greenfield was about four years.

2. REV. WILLIAM C. FOWLER was settled as the second pastor of this church, Aug. 31, 1825, and the sermon was preached by Rev. Professor Fitch of Yale College; and he was dismissed from there, Oct. 24, 1827. Mr. Fowler was born in Killingworth, Ct., in 1793, and passed his early life in Durham, Ct.; graduated at Yale in 1816; studied theology at New Haven, Ct.; was a tutor in Yale College, from 1819 to 1823; after leaving Greenfield, was a Professor of Chemistry and Natural History in Middlebury College, from 1828 to 1838; was a Professor of Rhetoric and Oratory in Amherst College, from 1838 to 1843; published a work entitled "The English Language in its Elements and Forms;" was a representative from Amherst to the State Legislature in 1851; visited Europe in 1852; married Mrs. Harriet Webster Cobb, daughter of Noah Webster, in 1826, who died in 1844. Mr. Fowler still resides at Amherst. His ministry in Greenfield was about two years.

3. REV. CALEB S. HENRY, D. D., was ordained as the third pastor of this church, Jan. 21, 1829, and the sermon was by Rev. Dr. William B. Sprague; and he was dismissed from there, Dec. 12, 1831. Dr. Henry was born in Rutland in 1804; pursued classical studies for some time at Amherst College, but graduated at Dartmouth in 1825; studied the-

ology both at Andover and New Haven ; after leaving Greenfield spent about two years at Cambridge ; installed colleague pastor with Rev. Dr. Nathan Perkins in West Hartford, Ct., May 12, 1833 ; dismissed from there in the Spring of 1835 ; in June 1835 was organized as a minister in the Episcopal Church ; from 1835 to 1837 was a professor of Moral and Intellectual Philosophy in Bristol College, Penn. ; from 1838 to 1852 was a professor of the same branches in the New York University, and during this time was for five years assistant minister in the St. John's Church, Brooklyn, N. Y., and for three years was rector of the St. Clement's Church, New York ; in 1851 from failure of health retired from public service, and now resides at Oakwood Hill, near Belleville, N. J. His doctorate was conferred upon him by Geneva College in 1838. He has edited several publications, and published various works. His ministry in Greenfield was nearly three years.

4. REV. THOMAS BELLOWS was ordained as the fourth pastor of this church, March 12, 1833, and the sermon was by Rev. Dr. Noah Porter of Farmington, Ct. ; and he was dismissed from there, Sept. 2, 1834. Mr. Bellows was born in Walpole, N. H., Sept. 23, 1807 ; graduated at Dartmouth in 1827 ; studied theology at Andover and New Haven ; after leaving Greenfield preached a year and a half at Lunenburg ; and since then has been engaged in agricultural pursuits in Walpole, N. H., where he still resides. Mr. Bellows was never married. His ministry in Greenfield was about one year and a half.

5.* REV. SAMUEL WASHBURN was settled as the fifth pastor of this church, Aug. 2, 1837, and the sermon was by Rev. Dr. John Todd ; and he was dismissed from there, Nov. 23, 1841. Mr. Washburn was born in Minot, Me., Jan. 1, 1807 ; and lived for a short time in Connecticut, and New York city, but returned at six years of age to his former home. He pursued classical studies at the Academies in Hebron and Gorham, Me. He began his studies with reference chiefly

to the profession of the law. In 1826 he hopefully experienced religion, and turned his attention at once to the ministry. He never graduated at any college, but received an honorary A. M. from Amherst College in 1839. He pursued theological studies at Princeton and at Andover. He was licensed by the Andover Association, in April, 1832; preached for a time in Amesbury and Salisbury, and Essex Street Church, Boston. A hæmorrhage of the lungs induced him to spend the winter of 1833-4 in the South and Southwest. In 1834, he preached some in Philadelphia, New York, Norwich, and New Haven, and again bled at the lungs. In 1835, he labored in the service of the American Sunday School Union, and gathered a Congregational church in Philadelphia. On the 10th of July, 1835, he married Miss Hannah J. Marland of Andover, who died, March 23, 1845. While a pastor at Greenfield, returning ill health constrained him to seek a release from pastoral labor, and to try the effect of a voyage across the ocean. His dismissal from Greenfield took place by the agency of an Ecclesiastical Council after he had entered upon this voyage.

Mr. Washburn died in the city of New York, Sept. 15, 1853, in his 47th year. A discourse was preached on the occasion of his death, at Baltimore, Md., Oct. 9, 1853, by his friend and fellow-student, Rev. Dr. Edwin F. Hatfield of New York, which was published, and from which the following extract is taken, viz. :—

“A visit to Europe having been advised for his restoration to health, he left his native land in October, 1841, and remained abroad until June, 1842. The results of his inquiries and observations were given to the public in a series of communications, published in the ‘New-England Puritan.’ On his return he entered into the service of the Foreign Evangelical Society, and became for a short season a resident of the city of New York. Another visit was made to Europe, in company with his wife, in April, 1843. They returned in the following August, with his own health much im-

proved. After his return, he preached at Nantucket for a few Sabbaths, and then accepted a call from the Central Congregational Church of Fall River, Mass., where he was installed April 26th, 1844. His venerable father died in October of the same year; and, on the 23d of March, 1845, it pleased God to sunder the happy bonds of matrimonial fellowship, by the removal, after a lingering and painful illness, to a better world, of her whose love had shed so much light on his pathway through this present world. Thus bereaved and desolate, he struggled on through a ministry extending over a period of five years, honored and beloved by his people, exerting a wide and happy influence over the young especially, and highly respected beyond the bounds of his own congregation; when he was constrained to seek a dismissal from his pastoral charge.

“For a period of about two years, he continued to preach without any particular charge, supplying the pulpits of his brethren in the cities of New York, Brooklyn, New Haven, and Norwich, and in several other places, principally in New England, wherever the hand of Providence conducted him, finding in the meantime a welcome home, in the intervals of service, at the house of his sister, Mrs. Jacob Bell, in the city of New York.

“In June, 1851, having declined very urgent calls to at least two other churches in New York city, he accepted an invitation to become the associate of the Rev. James G. Hamner, D.D., in the pastoral charge of the Fifth Presbyterian Church of the city of Baltimore, Md., and was installed by the Presbytery of the District of Columbia, Nov. 2, 1851. By the resignation of Dr. Hamner, Aug. 8, 1852, he remained the sole pastor of the church. Here—as you, beloved, so well know—he accomplished a great and arduous work. He secured the confidence of the whole congregation; drew around him a devoted band of admiring friends; by a judicious, prudent, and persevering system of measures, in which he was generously sustained, procured a large re-

duction of the indebtedness of the society ; united the various shades of opinion in the congregation together, and succeeded in the banishment of the spirit of contention and jealousy ; while by his pulpit ministrations he attracted many to the house of worship, and commended himself 'to every man's conscience in the sight of God,' winning some to the obedience of the truth, and commanding the respect of all. Already had he acquired a high reputation as a citizen, a christian, a scholar, a preacher, and a pastor, among all classes and denominations in the Monumental City. They had learned greatly to respect him, and highly to prize him as a distinguished ornament to their ministry. Seldom has a ministry of two short years accomplished so much, and so perfectly united a people in their pastor.

"The deep and ardent affection of his congregation found a most painful expression, when it pleased God to visit him, on Thursday, the twelfth day of May last, with a suffusion of blood upon the brain, consequent upon an affection of the heart. During the three or four days of unconsciousness which ensued, the city seemed to be moved with apprehension of an approaching disaster. Pastors and their people expressed their united sympathy in terms of genuine friendship, that aided much in his temporary restoration.

But his disease was of a nature not to be trifled with. The entire suspension of his labors was imperiously demanded, and the absence for a considerable period of all mental excitement. He left his home in June, to return to it no more. A brief visit to New York, Boston, and Sharon Springs, appeared to be of at least temporary benefit to his health. He made his arrangements to return to Baltimore about the last of June for a short visit ; and was on his way, when he heard, in the city of New York, of the sudden and most afflictive decease at Boston of his brother's youthful wife, whom he had learned, on his recent visit there especially, greatly to admire and love. The shock was a severe trial to his health. He changed his course, and accompanied his sister to Boston

on the mournful errand of sympathy and affection. It was more than his system could bear. Again his brain reeled, and prostration ensued. He recovered sufficiently to return to the city of New York, and then to repeat his visit to Sharon Springs, where he arrived on the 5th of July. On the 12th he was again, and with still greater severity, struck down by the fatal disorder which had seized upon him. Friends hastened to him, and watched for weeks by his side, during the long and alarming paroxysms of the disease.

“He had so far recovered on the first week of August, as to be able to retrace his steps, with his sister, who had not left him for three weeks, and to reach, on the first of the month, the beautiful residence of Samuel E. Lyon, Esq., at White Plains, N. Y., where his city friends were spending the summer season. With the exception of a short visit to Long Branch, N. J., where he had a repetition of paralysis, he remained at White Plains until the morning of the 9th of September. On the 9th of August it was my mournful privilege to spend a few hours with him in his quiet rural retreat, and to witness the change that had already taken place in his noble mind. I found him perfectly conscious of his condition, and deeply saddened by it. He spoke of his incapacity of mental action with deep emotion. He could scarcely endure the thought of being continued for months and years in a state of intellectual imbecility. He would speak of it at times as filling him with horror. The thought of death was pleasant. He had no fears of dying. He relied fully and hopefully on the Saviour. He rather wished and longed for death. ‘If it please God,’ he said to his sister a few days previous to his last attack, ‘to subject me to another such visitation, I pray God that he would take me to himself.’

“Feeble, however, as he was, and unable to take sufficient care of himself, it was remarkable that he could not shake off the care of his beloved church. Again and again did he consult with myself for their supply, when we met repeat-

edly at my own house at New York, in June. And when I saw him at White Plains, still all his thoughts appeared to run in that channel. We took counsel together in their behalf. 'If I could only see them well cared for, and provided with a suitable pastor, I should be satisfied,' he observed. It appeared to be almost his only care. A Sabbath or two before his last attack, in conversation about his future prospects, after a short pause, he observed: 'If I only had some one to gather the lambs of the flock together, and keep the sheep from being scattered!' In the midst of the stupor of his last illness, when he seemed to be lying perfectly unconscious, the word '*Baltimore*,' casually pronounced, instantly aroused him. His last thoughts apparently were of you, his beloved people.

"On the morning of Friday, the 9th of September, after the manifestation of unusual sprightliness on the previous day, in anticipation partly of his return to New York city, he was found to have been visited by a paralysis of the throat and other organs of speech, so as to be utterly incapable of articulation and deglutition. He was brought to the city of New York by the first train of cars, and placed under the care of some of the most eminent medical practitioners of the city, but without avail. I saw and prayed with him on the morning of his last Sabbath on earth, when I found him sensible but speechless. He continued to sink under the pressure of his disease until Thursday, the 15th of September, when, at six o'clock in the morning, his wish and prayer were granted, his earthly labors and conflicts brought to an end, and his burdened spirit was received into rest. On the afternoon of the following day, after a solemn funeral service, at which several of his brethren and former companions in study were present, his remains were taken to Andover; the sad funeral train being increased at Fall River by the addition of several of the people of his former charge; and his body was laid to rest in the rural graveyard where repose the remains of his deceased wife."

As illustrative of the fearlessness, independence, and decision of Mr. Washburn, the following incident is related. On one occasion, during his ministry in Greenfield, the choir of his congregation declined to sing after he had read the hymn. After waiting a short time he arose and remarked that sacred music was an important part of public worship, and, as that part was not to be performed, he should, at that time, dispense with performing the other parts, and then left the house, and the congregation followed. Mr. Washburn was the seventh generation from Mr. John Washburn, who settled in Duxbury as early as 1632. Mr. Washburn's ministry in Greenfield was about four years.

6. REV. LORENZO L. LANGSTROTH was installed as the sixth pastor of this church, Dec. 20, 1843, and Rev. Dr. Leonard Bacon preached the sermon; and he was dismissed from there, Feb. 15, 1848. Mr. Langstroth was born in Philadelphia, Penn., Dec. 25, 1810; graduated at Yale in 1831; studied theology at New Haven; was settled as pastor at Andover, May 11, 1836, and the sermon was preached by Rev. Samuel Jackson; was dismissed from there in the spring of 1839; taught the Female High School in Greenfield from 1839 to 1843; after leaving Greenfield in 1848, taught a Young Ladies School in Philadelphia till 1852; and since then has resided chiefly in Greenfield, and preaches more or less in the vacant neighboring churches. In 1853, he published an ingenious and valuable work on the honey bee. Mr. Langstroth's ministry in Greenfield was a little more than four years.

7. REV. GEORGE C. PARTRIDGE was installed as the seventh pastor of this church, May 18, 1848, and the sermon on the occasion was preached by Rev. Amos Bullard, then of Barre. Mr. Partridge was born in Hatfield, Aug. 27, 1813; graduated at Amherst in 1833; studied theology at Amherst and Andover; was a tutor in Amherst College from 1836 to 1838; was settled as pastor at Nantucket, Nov. 21, 1839, and the sermon was by Rev. Dr. Silas Aiken, then of

Boston; was dismissed from there, Aug. 10, 1841; was installed as pastor at Brimfield, Feb. 9, 1842, and the sermon was by Rev. Dr. John Nelson of Leicester; was dismissed from there, Feb. 24, 1847; in 1838-9 supplied a few months in Rochester, N. Y., and in the Seamen's Bethel, Portland, Me. Mr. Partridge is a grandson of the late Rev. Dr. Joseph Lyman of Hatfield. He is still a pastor in Greenfield, in the sixth year of his ministry there.

Of the *seven* pastors of this church, six were dismissed; five are now living; and the average length of their pastorates in Greenfield is about three years and a half.

CONGREGATIONAL PREACHERS WHO ORIGINATED FROM
GREENFIELD.

1. *Mr. Edward Billings, Jr.*, son of Rev. Edward Billings, first pastor of the first church in Greenfield, is supposed to have been born in Belchertown in 1750; removed to Greenfield at four years of age, where he lived till his death; graduated at Cambridge in 1775; was licensed by the Hampshire Association in 1776, but was never ordained; preached but a short time, and became a physician; and died in Greenfield, May 8, 1806, aged 56. The following is the epitaph on his gravestone, viz. :

“Some hearty friend shall drop a tear
On our dry bones, and say,
These once were strong, as mine appear,
And mine must be as they.”

2. *Rev. Charles C. Corse* was born in Greenfield, May 23, 1803; graduated at Amherst in 1830; finished the theological course at Princeton in 1834; began to preach in Kingston, Penn., in 1834, and preached in the Valley of Wyoming, Penn., till 1837; settled as pastor in Athens, Penn., Feb. 27, 1838, and the sermon was by Rev. Isaac W. Platt; dismissed from there in June, 1847; in 1847 removed to East Smithfield, Bradford County, Penn., where he has con-

tinued to preach as a stated supply till the present time. Mr. Corse was licensed by the Hampshire Association, Feb. 5, 1834, and was ordained as an Evangelist by the Presbytery of Susquehanna, Penn., Aug. 27, 1836, and the sermon was by Rev. John Dorrance. Mr. Corse buried his wife, Aug. 7, 1851, and was left with five children.

3. *Rev. John F. Griswold* was born in Greenfield, April 14, 1795; graduated at Yale in 1821; finished the theological course at Andover in 1824; was ordained as an Evangelist at Shelburne by the Franklin Association, Nov. 8, 1825, and the sermon was by Rev. Josiah W. Canning; installed pastor at South Hadley Falls, Dec. 3, 1828, and Rev. Dr. Edward Hitchcock preached the sermon; dismissed from there in 1832; settled as pastor in Newfane, Vt., April 10, 1834, and the sermon was by Rev. Jonathan McGee; dismissed from there, July 31, 1839; settled as pastor at Hartland, Vt., in 1839, and President Lord, of Dartmouth College, preached the sermon; dismissed from there in 1844; from 1844 till the present time he has preached as a stated supply in Washington, N. H., where he still resides. Mr. Griswold buried his first wife in 1832, and his second wife about 1836, and married his third wife in 1838. In 1829 the name John was prefixed by Legislative authority to the other part of his name.

4. *Rev. Charles P. Russell* was born in Greenfield, April 3, 1801; pursued collegiate studies for a time at Amherst, but never graduated at any college; was licensed by Franklin Association, Aug. 11, 1830; settled as pastor in Candia, N. H., Dec. 25, 1833. After a few years he relinquished preaching on account of ill health, and has since resided in Greenfield, Boston and Washington, D. C. He studied theology a short time at Andover; was dismissed from Candia, N. H., in 1841. He is now employed in the Post Office Department in Washington, D. C.

5. *Rev. Samuel M. Woodbridge* was born in Greenfield, April, 5, 1819; is the son of Rev. Sylvester Woodbridge,

formerly a pastor in Greenfield, and removed from that place in 1823; graduated at the New York University in 1839; studied theology at the Reformed Dutch Seminary, in New Brunswick, N. J.; was licensed in July, 1842; was ordained as pastor of the South Dutch Church, in Brooklyn, N. Y., in December, 1842; dismissed from there in 1850; in April, 1850, he accepted a call from the Dutch church in Cocksackie Landing, N. Y.; in November, 1852, was installed as pastor of the Second Reformed Dutch Church in New Brunswick, N. J., where he still remains as pastor. Mr. Woodbridge, his father, and his three brothers, are now preaching in five different States of the Union.

Of the *five* preachers here reckoned as sons of Greenfield, four were natives of the town; one is connected with the Reformed Dutch church; four were graduates; four were ordained; two were the sons of ministers; and four are now living.

Several other Congregational ministers have spent some portion of their early life in Greenfield. Rev. Hiram P. Arms commenced learning a trade in the town, and lived here some two years. Rev. Jubilee Wellman was born in that part of Greenfield which was, about six months after his birth, incorporated as the town of Gill. Rev. Avery Williams taught school for a considerable period in the town in early life.

OTHER DENOMINATIONS.

BAPTISTS. The Baptist church in Greenfield was formed February, 1852, with eighteen members. Mr. Joseph H. Seaver, a licentiate, preached a few months; and Rev. William F. Nelson has since been their stated supply. The number of members in 1853 was 59.

EPISCOPALIANS. The Episcopal church in Greenfield was organized Sept. 24, 1812, with five members. Rev. Titus Strong, D. D., was constituted Rector of the Parish in May, 1815, and still continues in this relation. Episcopal ministers

originating from Greenfield : Rev. George T. Chapman, D.D., and Rev. Allen C. Morgan.

METHODISTS. The Methodist church in Greenfield was formed in 1835, with seventy-five members. The following preachers have supplied this church, viz. : Revs. Paul Townsend, R. Ransom, L. C. Collins, C. Barnes, I. B. Bigelow, I. Marcy, J. Mudge, R. Kellen, S. Marcy, J. Nickols, D. Ames, J. Paulson, and Linus Fish in 1853. Methodist ministers who originated from Greenfield, viz. : Revs. W. R. Clark and C. W. Ainsworth who died in Milford in 1852.

UNITARIANS. The Unitarian church in Greenfield was organized in August, 1825, with eight male members. Rev. Winthrop Bailey was installed pastor in October, 1825, and died March 16, 1835, aged 51. Rev. John Parkman, Jr., was installed pastor, Oct. 11, 1837, and was dismissed at his request in 1839 ; since which time several ministers have preached as stated supplies. One Unitarian minister, Rev. George Ripley, originated from Greenfield.

The *Roman Catholics* have occasionally held meetings in Greenfield for a few years past.

SUMMARY of preachers originating from Greenfield : Orthodox Congregationalists, 5 ; Episcopalians, 2 ; Methodists, 2 ; Unitarians, 1. Total, 10.

HAWLEY.

This town is said to have been named after Joseph Hawley of Northampton. It was incorporated Feb. 7, 1792. Its population in 1850 was 881. Two churches have been organized in the town, both of which are of the Congregational order.

CONGREGATIONALISTS.

FIRST CHURCH. The first church in Hawley was formed Sept. 16, 1778, with twenty members. Revs. Messrs. Porter of Ashfield, Leavitt of Charlemont, and Emerson of

Conway, were on the council. This church and people built their first *Meeting-house* in 1794, and their second in 1824, and their third in 1847, which is located not far from a mile and a half south of the site of the first house of worship. Frequent *revivals* were formerly enjoyed by this church; one in 1794, and seventeen additions to the church; in 1795, and fourteen added; in 1797, and eighteen added; in 1807, and thirty-three added; in 1816, and one hundred and eighteen added; in 1822, and eighteen added; in 1825, and forty-four added; in 1828, and fourteen added; in 1831, and sixty-four added; in 1832, and thirty-one added. A mutual *council* for the settlement of difficulties was held, June 11, 1804; and an *ex parte* council for the same purpose, Sept. 24, 1812. The amount contributed to the cause of christian benevolence in 1853 was \$81 78. The Sabbath School in 1852 numbered 125. The church in 1853 contained 97 members. Previous to the settlement of the first pastor in 1793, Rev. Jacob Sherwin of Ashfield preached for this people more or less.

In the seventy-five years since the organization of this church, it has had pastors about fifty-three years, and been destitute of the same about twenty-two years. Three pastors have been settled over this church.

PASTORS. 1.* REV. JONATHAN GROUT was ordained as the first pastor of this church, Oct. 23, 1793, and the sermon was preached by Rev. Dr. Joseph Lyman of Hatfield, which was published. Mr. Grout continued pastor of the church nearly forty-two years, and till his death, June 6, 1835. For a few years previous to his death he was unable fully to perform pastoral duties, and a colleague pastor was settled about one year before his decease. Mr. Grout was born in Westboro', in 1763; graduated at Cambridge in 1790; studied theology with Dr. Lyman of Hatfield; was licensed by the Northern Association of Hampshire County, Aug. 7, 1792; and spent his ministerial and pastoral life in Hawley. In 1802, according to a prevalent practice among many pas-

tors of that time, he performed a mission of sixteen weeks among the destitute settlements in Maine. He published several occasional sermons; one preached at Northampton before the Hampshire Missionary Society, in 1820; one preached at Cummington, on Sacred Music; and one preached at the installation of Mr. Smith in Rowe, in 1812. Four of his children have deceased, one of whom was drowned at the age of 15; and five of his children and his widow are now living. His aged widow annually receives a liberal share of the Congregational ministerial funds of the Convention and Charitable Society of Massachusetts.

Mr. Grout's colleague preached his funeral sermon, and thus speaks of him: "He was a peacemaker, a man of excellent spirit, sound in the faith, and, I believe, a good preacher, as well as a very successful one." A pastor, who was a neighbor and a cotemporary with Mr. Grout, writes as follows respecting him: "Mr. Grout was a diligent, laborious, and successful minister. He loved his people, and they loved him. He was truly a practical man. His sermons were not highly wrought, but contained important truth adapted to the circumstances of his people. He was emphatically a social, hospitable, kind-hearted man. And the impression which he left behind him was such that his people generally appreciate the ministry and respect the minister. And no people, so far as I know, have recently made greater sacrifices to support christian institutions than the people in Hawley." "Rev. Mr. Grout," says a ministerial friend of his in Maine, "was a bright, noble, generous, sociable and free-hearted man. He was not the highest Calvinist, but was a good man and a popular preacher. He had a loud and commanding voice, and was one of the most popular missionaries that went into the State of Maine."

The following is the epitaph on his gravestone, viz.: "This stone was erected by the first parish in Hawley to the memory of the Rev. Jonathan Grout, who departed this

life June 6, 1835, in the 73rd year of his age, and the 42nd of his ministry. He was the first minister in Hawley. Great unanimity among his people prevailed during the ministry of this devoted servant of Christ." He was sole pastor of the church about forty years, and retained the nominal relation about forty-two years.

2. REV. TYLER THACHER was installed as the second pastor of this church, May 14, 1834, and the sermon was by Rev. Otis Thompson of Rehoboth. He was settled as a colleague with Rev. Jonathan Grout, and was dismissed from there, Jan. 31, 1843. The ministerial element in Mr. Thacher's ancestry deserves a brief notice. His paternal grandfather was Rev. Peter Thacher of East Attleboro', who was the son of Rev. Peter Thacher of Middleboro', who was the grandson of Rev. Peter Thacher of Milton, who was the great-grandson of Rev. Thomas Thacher of Boston, who was the great-great-grandson of Rev. Peter Thacher of Salisbury, England; and the last-named Peter Thacher's ancestors in England are said to have been *ministers* for nine or ten successive generations. Rev. T. Thacher has one brother who is a minister, viz., Rev. Moses Thacher.

Rev. Tyler Thacher was born in Princeton, Sept. 11, 1801, and in 1803 removed to Harford, Penn.; graduated at Brown University in 1824; studied theology with Rev. Otis Thompson; was licensed by Mendon Association, April 26, 1825; ordained as an Evangelist, by Mendon Association, at North Wrentham, Dec. 4, 1827, and Rev. Otis Thompson preached on the occasion. Previous to his settlement in Hawley, he supplied in Hanover and Paris, N. Y.; Carver and Franklin, Mass.; Guildhall, Vt.; in 1828, in Ohio; from 1829 to 1833, in Staunton, Va. Subsequent to his dismissal from Hawley, he preached as a stated supply in North Wrentham. On the 20th of Sept. 1851, after a voyage of ten and a half months, he, with his family, arrived at San Francisco, California, and has since then been employed in teaching in Marysville, California. On his sea-

voyage to California, he discovered a "new method of determining the longitude at sea without recourse to the chronometer." He has published four treatises, entitled "Taylorism Examined," "Arminianism Examined," "Perfectionism Examined," and "Christianity and Infidelity." He married Miss Fidelia, a daughter of Rev. Otis Thompson, by whom he had three children, and who died in Hawley. His second and present wife was Miss Nancy Newton of Hawley. His eldest son, a pious, promising youth, preparing for the ministry, was drowned in North Wrentham. Mr. Thacher's ministry in Hawley was eight years and eight months. He is still teaching, and occasionally preaching in Marysville, California.

Between the pastorates of Mr. Thacher and his successor, this people were supplied four years by Rev. John Eastman, and by Rev. William A. Hawley two years.

3. REV. HENRY SEYMOUR was installed as the third pastor, Oct. 3, 1849, and the sermon was preached by Rev. T. Packard, Jr. Mr. Seymour has been pastor of the church four years, and still preaches in Hawley. A more full notice of him is given in the account of the pastors of the Orthodox church in Deerfield. Mr. Seymour's first wife, who was Miss Arabelle Fisk of Shelburne, died in Hawley.

Of the *three* pastors of this church, one was dismissed; two are now living; and the average length of their pastorates in Hawley is about eighteen years.

SECOND CHURCH. The second church in this town is situated in what is called West Hawley. The great difficulty experienced by the people in the west part in attending public worship at the centre of the town, led to the organization of the second church, Aug. 24, 1825. Forty-three members were organized. A *revival* was enjoyed in 1831, and twelve were added to the church; also in 1843, and twelve were added. The first *Meeting-house* belonging to this people was built in 1825, and the second in 1847.

In 1834, by request of this church, Franklin Association,

by a committee, investigated a case of difficulty between said church and Rev. Anson Dyer, a licentiate and member of the Association, who had been supplying the church as a preacher. The committee held two lengthy sessions for this purpose in West Hawley; and, upon hearing the report of this committee, the Association, April 29, 1834, deposed Mr. Dyer from the christian ministry, for unministerial conduct. This church called a *council* to advise them in relation to admitting Mr. Anson Dyer to their membership; and the council held one session, Nov. 22, 1843, and one, March 12, 1844. This church began to receive missionary aid in 1830, and has received \$1,320. It is not now assisted. Among the preachers who supplied this people previous to the settlement of their first pastor, are Revs. Urbane Hitchcock, Dr. Packard, T. Packard, Jr., Anson Dyer, Mr. Bingham, and Joshua Crosby. The amount contributed by this people to the cause of christian benevolence, in 1853, was \$12. The Sabbath School, in 1852, numbered 80. The number in the church, in 1853, was 59.

In the twenty-eight years since the formation of this church, it has had pastors twelve years, and has been destitute of settled pastors sixteen years. This church has had two pastors.

PASTORS. 1. **REV. MOSES MILLER** was installed as the first pastor of this church, May 20, 1840, and after a ministry of six years and five months, was dismissed, Oct. 20, 1846. A more full notice of him may be found in the account of the pastors of the Heath church.

2. **REV. JOHN EASTMAN** was installed as the second pastor of this church, Nov. 11, 1847; has been the pastor six years, and still continues in the same relation.

Mr. Eastman was born in Amherst, July 19, 1803; never graduated at any college; had the honorary degree of A. M. conferred upon him by Amherst College in 1851; studied theology with Rev. Dr. Packard; was licensed by Franklin Association, Feb. 12, 1833; ordained as an Evangelist at

Charlemont, Aug. 13, 1834, and Rev. T. Packard, Jr., preached the sermon; ordained as a pastor at Fulton, N. Y., September, 1834, and the sermon was by Rev. William Lusk; and he was dismissed from there, Oct. 10, 1837; settled as pastor in Mexico, N. Y., November, 1837, and the sermon was by Rev. William Benedict; and was dismissed from there in January, 1840; settled as pastor at Evans' Mills, N. Y., January, 1841, and the sermon was by Rev. Mr. McGregore; and was dismissed from there, July, 1843; then supplied in Whately, and four years in the first church in Hawley. Mr. Eastman has two brothers in the ministry, viz., Rev. Ornan Eastman of New York, and Rev. David Eastman of Leverett.

Of the *two* pastors of this church, one was dismissed; both are living; and the average length of their pastorates in West Hawley is about six years.

CONGREGATIONAL PREACHERS ORIGINATING FROM HAWLEY.

1. *Rev. Orramel W. Cooley* was born in Hawley, Jan. 18, 1816; graduated at Williams, 1841; finished the theological course at Bangor in 1846; was licensed by Franklin Association, Nov. 12, 1845; ordained as pastor at Dover, May 4, 1848; dismissed from there in 1850. Rev. Sereno D. Clark preached his ordination sermon. For several years Mr. Cooley has been in Illinois; and in May, 1853, was commissioned as a Home Missionary to labor in Granville, Illinois.

2.* *Rev. Marshall L. Farnsworth* was born in Hawley about 1799, and removed to Madison County, N. Y., when about eighteen years of age; graduated at Union in 1825; studied theology at Auburn; was licensed and ordained as an Evangelist in Western New York, and preached there till failure of health constrained him to seek the warmer climate of South Carolina; in 1829 preached in Danby, N. Y.; was then pastor of the church in Elmira, N. Y., about three years; then labored a year or two as an agent of

the American Sunday School Union in Connecticut; then taught a select school in Norwich, Ct.; and, in 1838, was constrained by declining health to relinquish active service, and he removed to the residence of his father-in-law, Mr. Jonathan B. Gosman, in Danby, N. Y., where he died, Nov. 27, 1838, in the 40th year of his age. Rev. William Clark, pastor of the church in that place, performed the funeral services. On his tombstone is the inscription, "I have kept the faith."

His character is thus described by Mr. Gosman: "Mr. Farnsworth was a warm-hearted, fervent, practical preacher; well instructed in the kingdom of heaven himself, he sought to make his people not merely christians but *intelligent* christians. The religion which he recommended was that of the heart, but not to the exclusion of the mind. He was a *doctrinal* preacher. He loved to exhibit the doctrines of the gospel, but he preached them *practically*, not merely as theories which good men ought to understand, but as substantial facts, upon which christians ought to live, and grow, and thrive. He was a *conscientious* preacher. The great ends of the christian ministry, the glory of God in the conversion of sinners and in the edification of saints, were ever before him. He was an *earnest* preacher. O how earnestly did he beseech sinners to be reconciled to God! Everybody felt that he was in earnest. *There* was the power of his preaching. He was a *dignified* preacher. Commanding in his appearance and demeanor, his preaching was fully correspondent. He had no taste for, nor any affectation of, pulpit wit. Nothing calculated to excite a laugh was heard from him. He was a *direct* preacher. *Thou art the man*, went to the heart of many a hearer. He was a *useful* preacher—useful in gathering the flock, and useful in feeding and guarding the flock. He did not serve his Lord on earth as long nor as much as he wished; but his Lord knew best where to employ him, whether with those of the family on earth, or with those in heaven. 'His record is on high.'"

The following notice of Mr. Farnsworth was published in the *New York Evangelist*, Dec. 22, 1838: "He lived devoted to the work to which he had consecrated his days, the spread of the everlasting gospel; and he died in the full possession of those consolations which that gospel furnishes. In private life, his unblemished course, and the pious and affectionate and generous feelings of his heart, commended him to the best regards of his numerous friends. In his public walks, as an ambassador of Christ, his fervency and zeal in winning souls, his ability in stating, and his dignified earnestness in enforcing the truth, with his prudence and moderation in relation to the exciting circumstances of the church at this time, and yet more, the success with which his ministry was crowned, attested his value and furnish cause of mourning for his loss to all who seek the peace and prosperity of Zion. He had been laid aside from the public service of the sanctuary by the slow progress of pulmonary consumption, but he ever manifested a warm heart for the church and for the spread of vital piety. 'Help, Lord, for the godly man ceaseth.'" His widow married Mr. James O. Towner of Albany, N. Y.

3. *Rev. Pindar Field* was born in Sunderland, May 1, 1794; at the age of one year removed with his parents to Hawlèy, where he lived till manhood; studied three years at Williams College, but graduated at Amherst in 1822; studied theology two years at Andover; was licensed in December, 1824; labored as a teacher among the Indians in Oldtown, Me.; in 1825, preached in Deanfield, Me., the first sermon ever preached there, and a great revival was enjoyed in the place, in which "nearly the whole population were hopefully converted;" then preached in Madison, N. Y., and a revival was enjoyed in 1826, as the fruits of which about seventy made a profession of religion; in 1827 and 1828 preached for Rev. Samuel Green of Boston, and in Palmer, and in Bridgewater; from 1828 to 1831, preached in Hamilton, N. Y., and was installed as pastor there in August, 1830, and

Rev. William R. Weeks preached the sermon ; he gathered a church in that place of eight members, and left it in three years consisting of one hundred and forty members ; preached in Apulia, (Fabius,) N. Y., from 1831 to 1834 ; was installed as pastor at Oriskany Falls, N. Y., Dec. 31, 1834, and was dismissed from there May 26, 1846 ; then preached at Marshall, N. Y., and was installed pastor there, Feb. 23, 1848, and was dismissed from there, Jan. 15, 1851 ; and, since 1851, has been supplying at North Pitcher, N. Y., and Lincklaen, N. Y.

4. *Rev. Thomas A. Hall* was born in Hawley, Sept. 2, 1813 ; graduated at Williams in 1838 ; studied theology with Rev. John H. Bisbee of Worthington ; was licensed by the Hampshire Association in November, 1840 ; was ordained as pastor in Dalton, June 16, 1841, and Rev. Mr. Bisbee preached on the occasion ; was dismissed from there, Sept. 29, 1847 ; and since then has had charge of the Academy in Lee, and, for some part of the time, has supplied vacant churches. Mr. Hall still lives in Lee.

5. *Rev. Urbane Hitchcock* was born in Hawley in 1782 ; graduated at Williams in 1806 ; studied theology with Rev. Dr. Packard of Shelburne ; was ordained as a pastor in Dover, Vt., Dec. 21, 1808, and was dismissed from there, Feb. 13, 1813 ; in 1815, labored as a missionary under the Missionary Society in Vermont ; afterwards lived for many years in Charlemont, and followed agricultural pursuits ; then lived in Hawley, and in Palmer, and now resides in Ware, and has relinquished preaching.

6. *Rev. Jonas King, D. D.*, was born in Hawley, July 29, 1792 ; under his father's direction read the Bible through before he was six years old, and every year afterwards, till he was fifteen years old ; graduated at Williams in 1816 ; studied theology at Andover ; was ordained as an Evangelist in Charleston, S. C., Dec. 17, 1819 ; labored for a few months in that city among the seamen and the colored people ; was chosen a Professor of Oriental Literature in Amherst College

in 1821, but never entered upon the duties of the office ; visited France and studied at Paris ; in 1823 went as a missionary with Rev. Pliny Fisk to Jerusalem ; spent four years in the Turkish dominions ; returned to France ; in 1827, visited the United States ; travelled 3000 miles in the United States as an agent of the American Board ; by request of the Ladies' Greek Committee in New York, went out, in 1828, with provisions for the suffering Greeks, and acted as an agent for the distribution of the charitable bounty ; was soon commissioned by the American Board as a missionary, and has since then labored in that capacity in Greece. An account of his labors, trials, and persecutions in Greece, is given in the pages of the *Missionary Herald* for the past ten years. Dr. King was married by Rev. Dr. Rufus Anderson, at Tenos, in Greece, July 22, 1829, to Miss Anna Aspasia Mengous, by whom he has seven children. He was a beneficiary of the American Education Society. He received his doctorate from Nassau Hall.

The following interesting account of Dr. King, when a boy, is taken from *Littell's Living Age* for May 8, 1852 :—

“**JUVENILE ENERGY.**—In December, 1807, W. H. Maynard, Esq., was teaching a school for a quarter in the town of Plainfield, Massachusetts. One cold, blustering morning, on entering his school-room, he observed a lad he had not seen before, sitting on one of the benches. The lad soon made known his errand to Mr. Maynard. He was fifteen years old ; his parents lived seven miles distant ; he wanted an education, and had come from home on foot that morning, to see if Mr. Maynard could help him contrive how to obtain it. Mr. Maynard asked him if he was acquainted with any one in the place. ‘No.’ ‘Do your parents know any one here?’ ‘No.’ ‘Can your parents help you towards obtaining an education?’ ‘No.’ ‘Have you any friends that can give you assistance?’ ‘No.’ ‘Well, how do you expect to obtain an education?’ ‘I don't know, but I thought I would come and see you.’ Mr. Maynard told

him to stay that day, and he would see what could be done. He discovered that the boy was possessed of good sense, but no uncommon brilliancy; and he was particularly struck with the cool and resolute manner in which he undertook to conquer difficulties which would have intimidated common minds. In the course of the day, Mr. Maynard made provision for having him boarded through the winter in the family with himself, the lad paying for his board by his services out of school. He gave himself diligently to study, in which he made good but not rapid proficiency, improving every opportunity of reading and conversation for acquiring knowledge; and thus spent the winter. When Mr. Maynard left the place in the spring, he engaged a minister, who had resided about four miles from the boy's father, to hear his recitations; and the boy accordingly boarded at home and pursued his studies. It is unnecessary to pursue the narrative further. Mr. Maynard never saw the lad afterwards. But this was the early history of the Rev. Jonas King, D. D., whose exertions in the cause of Oriental learning, and in alleviating the miseries of Greece, have endeared him alike to the scholar and the philanthropist, and shed a bright ray of glory on his native country."

It is an interesting coincidence, that the first three American missionaries to Jerusalem were born within twenty-five miles of each other, and in what was then the same county, and within thirty-five days of the same time:—

Rev. Pliny Fisk, born in Shelburne, June 24, 1792;

Rev. Levi Parsons, born in Goshen, July 18, 1792;

Rev. Jonas King, born in Hawley, July 29, 1792.

7. *Rev. Foster Lilley, Jr.*, was born in Hawley, June 6, 1812; at about four years of age, removed to Castle Creek, Broome County, N. Y.; graduated at Williams in 1838; studied theology at Auburn; was licensed, April 15, 1840, by the Presbytery of Tioga, N. Y.; preached at Chenango Forks, N. Y.; in 1842, preached at Gainsboro', Upper Canada; preached as a stated supply at Deposit, N. Y., from

1842 till 1845; from 1845 to 1849, preached at Hornellsville, N. Y.; was ordained as an Evangelist at Spencer, N. Y., Sept. 11, 1849, by the Presbytery of Tioga; from 1849 to 1852, preached at Kennedyville, N. Y., Wheeler, N. Y., and Spencer, N. Y. Since 1852, he has been preaching as a Home Missionary in three villages in Hume, N. Y., where he now resides. Mr. Lilley has two brothers, who are ministers, viz., Rev. Alvah Lilley of Pewaukie, Wisconsin, and Rev. Arunah H. Lilley of Craneville, N. J.

S.* *Rev. Alfred Longley* was born in Hawley, Nov. 10, 1809; never graduated at any college, but studied at various academies, and was at Oberlin Institution, from 1838 to 1840; was licensed by Franklin Association, July 26, 1843; then taught and preached in Farmington, Ohio; was ordained as an Evangelist at Lafayette, Medina County, Ohio, in 1845, and preached in the same place four years. He died with the consumption, at Chatham Centre, Ohio, March 16, 1851, aged 41. He was the son of Hon. Thomas Longley, and has one brother, who is a minister, viz., Rev. Moses M. Longley of Chatham Centre, Ohio.

The following notice of Mr. Longley was published in the New York Independent, April 10, 1851:—"He was a man of true benevolence; the poor he ever remembered; and was not forgotten of his God when himself became poor and dependent upon the charity of others. The kindness of friends often affected him to tears. The goodness of God in giving his Son to die for sinners; in hearing and answering his prayers, and sending the very thing he needed and at the time he needed it, were themes upon which he loved to dwell, and called forth devout thanksgiving and praise. When inviting christians to pray with him, he would sometimes say, 'Be sure you spend much of the time in giving thanks.' The tracts, 'Poor Joseph,' and 'Christ is All,' or 'Choice Drop of Honey from the Rock Christ,' were precious morsels to him. But the Bible, when he became so weak that he could not read it much, he loved to have placed

where he could lie and see it—feast his soul upon, and plead the precious promises it contained. Death, as it drew near, appeared very pleasant to him. ‘It seems,’ he said, ‘like going to sleep. *Christians* should not be afraid to die. Let *sinner*s sing

‘Hark, from the tombs a doleful sound!’

but christians should not sing it.’ During his sickness, he took great delight in singing; and very early on Sabbath morning went to join in the new song above. He has left a wife, one son, and many friends, who mourn their loss, but rejoice in his gain.” His marriage with Miss Julia M. Read of Norton, took place in 1842. One of his sisters is the wife of Rev. S. R. Biggs, a missionary among the Indians at Lacquiparle, Minnesota.

9. *Rev. Moses M. Longley* was born in Hawley, June 14, 1815, and is a brother of the subject of the preceding sketch. He studied some at Amherst College, but graduated at Oberlin Institution in 1842; finished his theological studies at Oberlin in 1845; was licensed by Lorain County Association, Ohio, Aug. 11, 1845; was ordained as an Evangelist at Guilford, Ohio, May 29, 1846; and preached in that place from 1845 to 1847; supplied some in Westfield, York, and Lodi, Ohio; and for about six years has been supplying in Chatham Centre, Ohio, where he still lives.

10. *Rev. Isaac Oakes* was born in Hawley, June 10, 1795; graduated at Williams in 1820; studied theology at Andover; was licensed by the Essex Middle Association, July 8, 1823; and was ordained as an Evangelist at Salem, Sept. 25, 1823, with others, and Dr. Elias Cornelius preached on the occasion; was installed as pastor at Westfield, N. Y., Aug. 11, 1824, and the sermon was by Rev. William Page; and he was dismissed from there, May 1, 1831; from 1831 to 1834, supplied in Warsaw and East Bethany, N. Y.; installed as pastor in Lancaster, N. Y., June 24, 1834, and the sermon was by the late Rev. Dr. Norris

Bull; continued pastor in that place about four years; afterwards supplied four different places, for several years each, and among them Riga and Nunda, N. Y.; and is now preaching in Oakland, Livingstone County, N. Y. Mr. Oakes has buried all his children, seven in number.

11. *Rev. Alvah C. Page* was born in Hawley, March 17, 1806; graduated at Amherst in 1829; studied theology with Rev. F. Freeman of Plymouth; licensed by Pilgrim Association, Dec. 21, 1830; ordained as an Evangelist at Charlemont, Nov. 8, 1831, and the sermon was preached by Rev. Dr. Packard of Shelburne; preached in Warwick in 1831; then supplied the church in Montague; in 1832, 1833, and 1834, preached in Rutland, N. Y., Pembroke, N. Y., and Bethany, N. Y.; was settled as pastor in Norwich, January, 1835, and Rev. William A. Hawley preached the sermon; dismissed from there, July 20, 1836; settled as pastor in Tyringham, April, 1837, and Rev. H. Goodwin preached the sermon; dismissed from there, Jan. 25, 1843; settled as pastor in New Alstead, N. H., October, 1844, and Rev. Dr. Barstow of Keene, N. H., preached the sermon; dismissed from there, May 19, 1847; settled as pastor in Pelham, January, 1848, and the sermon was by Rev. R. Crossett; dismissed from there, May 9, 1850; settled as pastor in Holland, Dec. 3, 1851, and the sermon was by Rev. Dr. Bates of Dudley. Mr. Page is still in Holland.

12. *Rev. Jeremiah Taylor* was born in Hawley, June 11, 1817; graduated at Amherst in 1843; finished his theological studies at Princeton, N. J., in 1847; was licensed, April 29, 1846, by the Presbytery of New Brunswick, N. J.; and was settled as pastor in Wenham, Oct. 27, 1847, and the sermon was preached by his brother, the late Rev. Oliver A. Taylor, and was published. Mr. Taylor has two brothers, who are ministers, of whom notices are subjoined. Mr. Taylor is still in Wenham. He preached one year at New Brunswick, N. J., and was invited to settle there.

13.* *Rev. Oliver A. Taylor*, brother of Revs. Jeremiah,

Rufus, and Timothy A. Taylor, was born at Yarmouth, Aug. 18, 1801; when about three months old, his parents removed with him to Ashfield, and when about two years old, removed with him to Hawley; graduated at Union in 1825; finished the theological course at Andover in 1829; resided at Andover for some time as a resident licentiate and as an instructor in the seminary, and supplied different churches; received calls to settle in several places, and among others, Topsfield, Braintree, and Hatfield; ordained as an Evangelist at Newbury, Nov. 14, 1838; installed as pastor at Manchester, Sept. 18, 1839; and died while pastor of the church there, Dec. 18, 1851, aged 50. Rev. Dr. Crowell of Essex preached his funeral sermon. Mr. Taylor was married to Miss Mary Cleaveland of Topsfield, Nov. 8, 1843. His brother, Rev. Timothy A. Taylor, has compiled an interesting memoir of him, which was published in 1853.

The following obituary notice of Mr. Taylor was published in the Puritan Recorder for Jan. 12, 1852:—

“Died at Manchester, Dec. 18, 1851, Rev. Oliver Alden Taylor. He was the eldest son of Jeremiah and Martha Shaw Taylor. He was born at Yarmouth, Aug. 18, 1801. His mother was the youngest daughter of Rev. Timothy Alden, pastor of the Congregational church in Yarmouth, and grand-daughter of Rev. Holyoke Weld, pastor of the church in Attleborough. His father in the early part of his life followed the sea, and for some time sailed as master of a vessel.

“Not long after his marriage, and while Oliver was an infant, he returned from the sea and entered upon agricultural pursuits in the western part of the State. Owing to misfortunes in business, the father’s means were limited, and to the mind of this son the prospect became dark for obtaining even a common education, so far was his home from the district school-house, and so new was the country around. Having no companions, he was led to spend those hours in reading and study at home, which are too generally wasted by youth in idle sports. This gave shape to his subsequent life. His

mother, devotedly pious, was faithful in instilling into his youthful heart religious instruction. She had indeed, like Hannah, lent him to the Lord before his birth.

“At the age of fifteen he became deeply interested in the subject of religion, and, as he hoped, gave his heart to the Lord. In the spring of 1816, he, with fifty-three others, united with the church in Hawley, and ever after maintained a consistent christian character. As his mother conversed with him on the advantages of a public education, and acquainted him with the fact that her grandfather, father, and three brothers had been graduates at Harvard College, his soul was inflamed with desires for like advantages. He borrowed all the books within his reach, and committed many portions of them to memory. Longing for a public education, he was continually devising means for securing it. Friends were found who kindly offered to assist him. But being the eldest son, the father felt that his services at home could not be dispensed with. He was not, however, discouraged; but improved diligently every moment of time not spent in labor, in cultivating an acquaintance with books, even taking them into the field with him, that no opportunities for study might be lost. In this way he committed many portions of the Latin grammar; reciting it to a friend who kindly aided him in the effort. At length the desire of his heart was gratified. He entered an academy in a neighboring town, a few weeks before his father’s decease.

“Here he prepared for college. His pecuniary means being exhausted, he borrowed ten dollars, and commenced a journey on foot of more than five hundred miles, to Alleghany College in Pennsylvania, where he entered at the age of twenty, under the patronage of his uncle, the Rev. Timothy Alden, President of the college. The following year he was transferred to Union College, N. Y., where he had graduated in 1825. His theological course of study he completed at Andover in 1829. In April, of the same year, he was licensed to preach the gospel by the Presbytery of Newbury-

port; and in March, 1838, was ordained as an Evangelist by the same body. The ten years intervening between his licensure to preach and his settlement in the ministry, he spent at Andover, in literary and theological pursuits, and in preaching the gospel as opportunity occurred. In 1835, he brought through the press, his 'Brief Views of the Saviour for the Young.' The same year, he translated from the German, (appending copious notes of his own,) an elaborate work on the 'Music of the Hebrews.' This, in two articles, was published in the Biblical Repository of that year. These articles secured his election to the Oriental Society, which meets semi-annually at Boston, and New Haven, Ct. In 1838, he issued his 'Catalogue of Andover Theological Seminary;' concerning which work, Professor Tholuck of Germany remarked to a professor in that seminary, that 'he regarded it the best evidence of the existence of ripe scholarship in America, of anything which had fallen under his eye.'

"At various other times he has prepared for the press important articles. In September, 1839, he was installed pastor of the Congregational church in Manchester, where, after a faithful and successful ministry of twelve years, he finished his course and departed to receive his final reward. In addition to his faithful labors as a pastor, he continued his researches as a student, especially in Oriental literature and Biblical science, for which he was eminently distinguished. In 1844 he gave to the Sabbath School Society 'The Memoir of Andrew Lee.'

"In August, 1851, he was attacked with his last sickness, which he bore with much christian patience and resignation. At early dawn on the day previous to his death, he remarked that he had for some little time been enjoying a wonderful visit from his Saviour. He said he had had for several days, at about the same time, sweet visits, but this seemed more vivid and overwhelming than any other. He felt an inexpressible sense of his own vileness, and a strong, all-absorbing desire to be lost in the glory of God; but what, more than

all, seemed to fill his whole soul was a desire that God would appear for the conversion of his flock. 'I feel,' he said, 'no wish or desire but to be wholly lost in the glory of God; and if the conversion of this people could be brought about by means of my death, O, how joyfully would I go this moment.' He then for some time prayed audibly, with such intense emotion as to excite fears for the effect upon his feeble frame, and the whole burden of his prayer was for his dear flock, exclaiming, 'O my people, the flock thou, dear Shepherd, hast committed to me.'

"There had been read to him for two or three days successively, passages from the twelfth, thirteenth and fourteenth chapters of Luke. He dwelt with great delight on these precious portions of scripture, and each time the Bible was taken, he would say, 'Read right on where you left off; that is so sweet.' He generally preferred those passages of scripture which brought him nearest to Christ. On being asked what message he would send to some dear friends, he dictated the substance of what has been stated of his feelings in the morning, and added, 'Several hours have elapsed, and those feelings and intense views remain the same; I would have them recorded for the glory of God.' To his brother who came from a neighboring town to see him, he said, 'You see what we may all be brought to. How infinitely important that we be in Christ.'

"Seeming to be conscious that his end was near, he said, 'I have no fear, I am not in the least agitated, if it is so.' A few hours before his death, the following sentence was, at his direction, recorded in his journal: 'If I mistake not, this is the first time in which I could say with Job, 'Though he slay me yet will I trust him; and with Isaiah the Prophet, Here, Lord, am I, send me. Here, Lord, (it is my prayer,) help me to rest myself for a time. Here, amid the billows of temptation, which the adversary of souls may roll over me, help me to abide for eternity.' After this, amid great distress of body, moments of darkness crowded into his mind,

but these seemed to be lost sight of in the all-prevailing desire to be absorbed in the glory of Christ.

“Thus died as he had lived, this venerated and beloved servant of God, this devoted friend and benefactor of man. Like Barnabas, he was a good man, and full of the Holy Ghost, and of faith. To the service and glory of his Master, he consecrated all his time, talents, influence and acquirements; sparing no pains, and shunning no sacrifices that he might advance his kingdom, and promote the honor of his name. His life was laboriously spent in doing good. For though hours, and days, and years were spent in assiduous study, it was not to get glory to himself, but to fit himself for greater usefulness, and bring more glory to his Lord, by proclaiming more effectually from the pulpit and the press the unsearchable riches of his grace.

“As a pastor, he was diligent, watchful, and successful. As a preacher, he was instructive, earnest, faithful and impressive. In the work of the Lord, he was faithful unto the end, neither halting in his course, nor for a moment harboring the thought of quitting his Master. When he entered his service it was for life, rather, I should say, for eternity. His ears were bored at the door of the church. The covenant he there made was an eternal covenant. His heart overflowed with love, and, through all succeeding days, he could habitually say, ‘I love my master and will not go out free.’ Yet he was deeply sensible of many deficiencies in duty, and daily bewailed his sins before the Lord. He counted not himself to have apprehended, nor to be already perfect, but this one thing he did, forgetting those things which were behind, and reaching forth unto those things which were before, he pressed toward the mark for the prize of the high calling of God in Christ Jesus. And in no way, and by no means was he more diligent in running the christian race, than in humbly waiting upon God without ceasing, for his Spirit to enlighten, direct, sanctify, and strengthen him. He was evidently much in prayer, as

appeared from his habitually devout frame of mind, as well as from the sacred unction spread over all his ministerial and christian services. It was owing doubtless to this habit of prayer, as well as to other means, that he was so remarkably diligent and successful as a scholar ; according to the christian axiom, '*Bene orasse est bene studuisse.*' With an ardent thirst for knowledge, and with capacities for acquiring and possessing it, he richly stored his mind with its treasures, especially in all the departments of literature connected with theology. This rendered his conversation entertaining and profitable, and the productions of his pen highly instructive, useful, and interesting, and qualified him to be eminently successful in all his pulpit performances. But his chief and crowning excellence *was*, that he brought all his attainments, and all his powers of body and mind, and laid them at the feet of Jesus to be used only in his service and for the promotion of his glory. He was a humble, devoted, zealous and faithful servant of Jesus Christ."

14. *Rev. Rufus Taylor* was born in Hawley, March 24, 1811 ; graduated at Amherst, 1837 ; finished the theological course at Princeton, N. J., in 1840 ; licensed, March 25, 1840, by the Presbytery of New Brunswick, N. J. ; ordained as pastor in Shrewsbury, N. J., Nov. 10, 1840 ; dismissed from there, March 31, 1852 ; and installed pastor in Manchester, May 6, 1852, and the sermon was by his brother, Rev. T. A. Taylor. He still remains in Manchester.

15. *Rev. Timothy A. Taylor* was born in Hawley, Sept. 7, 1809 ; graduated at Amherst in 1835 ; and finished the theological course at Andover in 1838 ; settled as pastor in Slatersville, R. I., Jan. 23, 1839, and Rev. Dr. Thomas Shepard of Bristol, R. I., preached the sermon. Among the works published by Mr. Taylor are the following, viz. : "The Solace," "Zion," "Zion's Pathway," "The Bible View of the Death Penalty," and the Memoir of his brother, Rev. O. A. Taylor. Mr. Taylor still preaches in Slatersville, R. I.

16.* *Rev. Thomas H. Wood* was born in Norwich, Ct., (in that part of it now incorporated as Bozrah,) Dec. 11, 1772; with his parents removed to Hawley in 1775; graduated at Williams in 1799; studied theology with Rev. Dr. Lyman of Hatfield; licensed by Hampshire Association, April 26, 1803; preached in Oxford and in Lebanon, N. Y.; ordained as an Evangelist at Amherst, May 2, 1804, and the sermon was preached by Rev. John Emerson of Conway, and was published; in 1804 spent several months as a missionary in Maine; in 1805 took a missionary tour in the State of New York; was settled as pastor in Halifax, Vt., Sept. 17, 1806, and died while pastor in that place, Dec. 26, 1842, aged 71.

The following notice of Mr. Wood is an extract from a historical discourse preached by Rev. Alpheus Graves, his colleague: "During Mr. Wood's ministry, one hundred and thirty united with the church by profession, all but ten of whom were baptized in infancy, and twenty-four united with the church by letter, making in all one hundred and fifty-four. The number of children baptized during his ministry is one hundred and thirty-five. The education of young men received his special attention, nine of whom from his own society fitted for college with him, besides a considerable number from adjoining towns. Six became ministers of the gospel, who grew up under his ministry. Of the young men from abroad who studied with him, were Jonas King, of the Greek Mission, Nathan Brown, of the Baptist Mission in Burmah, and Abner Hazleton, who was afterwards a member of Congress. * * * Mr. Wood is remembered among his people as having been a faithful and beloved pastor, a preacher of sound doctrine, decidedly Calvinistic. His sermons are said to have been methodical in the arrangement, always written out, and delivered with a full and distinct enunciation. In his intercourse with his people he was familiar, yet sustained his dignity as a minister. He was fond of society, especially that of his ministerial

brethren. In relating anecdotes, with which his mind was well furnished, he was peculiarly apt. Kindness and generosity were prominent traits of character ; the latter of which he possessed, perhaps, to a fault.

“Mr. Wood was married twice ; had six children who lived to adult years, four by his first wife and two by his second wife. Three of his children united with the church during his life.”

The following obituary notice of him was published in the New York Observer for Jan. 28, 1843: “For thirty-two years he performed the sacred functions of the pastoral office with great wisdom and fidelity ; and many souls through his instrumentality were made trophies of the Redeemer’s grace. During the last four years of his life, God, in his wise Providence, laid him aside from his active labors by an illness of epilepsy. But his earnest solicitude for the prosperity of his flock was unceasing. The cause of benevolence, in its various departments, lay near his heart. The education of pious youth for the gospel ministry received his special attention ; and a large number of them, some of whom are among the first and most efficient missionaries in foreign climes, have received essential aid from his instructions. * * * In anticipation of leaving his family and the dear people of his charge, he often expressed great joy that the Lord reigns. For some time previous to his departure, the communion of glorified saints, whom he loved while on the earth, the holy society of the Triune God and angels, was the exalted theme of his contemplation. * * * As a faithful and beloved pastor, as a preacher of sound doctrine, his name will long be venerated by the christian church and community. He survived all the ministers of the county who held the pastoral office at the time of his installation. The funeral obsequies were performed on the 28th ult., (Dec. 28, 1842.) The Rev. Mr. Graves, the colleague of the deceased, delivered an appropriate sermon from Ps. xvii. 15, ‘I shall be satisfied when I awake with thy likeness.’

The Rev. Mr. Walker succeeded with an impressive address suited to the occasion. The services were attended with deep solemnity, in the presence of a large concourse of sympathizing friends." Both of Mr. Wood's wives, and his eldest son, have deceased. One of his daughters is the wife of Rev. Edward F. Brooks of Gill. His remains, and those of his predecessor, Rev. Jesse Edson, lie within a few rods of the pulpit where they preached the gospel.

Of the *sixteen* ministers here reckoned as the sons of Hawley, twelve were natives of the town; fifteen were graduates of colleges; all were ordained; and twelve are living.

Rev. Alvah Lilley, who is noticed in the sketches of Ashfield ministers as a native of that town, lived in Hawley after he was about eight years of age till manhood.

OTHER DENOMINATIONS.

It is not known that any other church or religious society, except the two of the Congregational order, has been organized in Hawley.

METHODISTS. In past years, Methodist meetings have been held occasionally in the southwest part of the town. Three Methodist ministers, viz., Revs. Judah Crosby, Silas Leonard, and Proctor Marsh, originated from Hawley.

SUMMARY of preachers originating from Hawley: Congregationalists, 16; Methodists, 3. Total, 19.

HEATH.

A large portion of the territory of this town was formerly included in Charlemont, and, "together with a large forest unsold," is said to have belonged to proprietors in England. "One of the cordon of forts built in 1744, for defence against the Indians, was situated in this town, and called *Fort Shirley*." The town was incorporated Feb. 14, 1785, and named after General Heath of Roxbury, then an influential

member of the General Court. Some parts of the town began to be settled about a century ago. Its population in 1850 was 803. Four churches have been organized in Heath, viz., two Orthodox Congregational, one Baptist, and one Unitarian.

CONGREGATIONALISTS.

Previous to the incorporation of this town, the people worshiped with the people of Charlemont, under the ministry of Rev. Jonathan Leavitt, and their house of worship was situated in what is now Heath. After the incorporation of the town, and Mr. Leavitt's dismissal, they were supplied several years by various preachers before they settled a pastor.

FIRST CHURCH. The church was organized April 15, 1785, with 35 members, 20 males and 15 females. The *Meeting-house* in which the people of Charlemont and Heath had worshiped together was removed, in 1789, to the centre of Heath, and used as a house of worship till 1833, when the second and present house was built, a few rods north of the site of the other. Numerous *revivals* have been enjoyed among this people, viz., in 1792, and 78 added to the church; in 1797, and 11 added; in 1800, and 40 added; in 1808, and 30 added; in 1816, 1817, and 1818, and 26 added; in 1822 and 1823, and 121 added; in 1827, and 8 added; in 1828, and 23 added; in 1829, and 8 added; in 1830, and 30 added; in 1831, and 54 added; in 1832, and 10 added; in 1848, and 30 added. Rev. Moses Miller, in a historical discourse delivered in Heath, Oct. 13, 1852, says of the church, in reference to the period from about 1830 to 1832: "At this time it contained a few more members than any other in the county, and, probably, in the State, according to our population." "The population at this period was a few less than 1200. This church had then 316 members, the Baptist church about 100, and other denominations a few. Nearly one half of the population of our society were professors of

religion, and a large majority of the adult population. More than a third of the population of the town, and the majority of its adults, were professors of religion."

Councils were called for the settlement of difficulties, March 6, 1844, and June 9, 1846. The amount contributed by this people to the cause of benevolence in 1853 was \$64 27. The Sabbath School in 1852 numbered 154. The number in the church in 1853 was 117. The following ministers have been invited to settle as pastors of this church, who declined to settle, viz., Rev. Lucius R. Eastman, Oct. 5, 1837; Rev. Mr. Carver, Feb. 5, 1838; Rev. C. Coburn, July 25, 1838; Rev. Zolva Whitmore, April 13, 1848. In the sixty-eight years since the organization of this church, it has been supplied with pastors about fifty-four years, and has been destitute of the same about fourteen years. This church has had six pastors.

PASTORS. 1.* **REV. JOSEPH STRONG** was settled as the first pastor of this church, Oct. 27, 1790, and was dismissed from there, June 10, 1803. He was born in Granby, Conn., April 7, 1756, and was the son of Rev. Joseph Strong, who was a pastor in Granby, Ct., and afterwards in Williamsburg. He graduated at Yale in 1784; studied theology with his father; was licensed by Hampshire Association, Aug. 2, 1785; preached as a missionary in Maine before going to Heath; after his dismissal from Heath he lived at South Hadley, and performed a mission in Maine in 1803; was a settled pastor in Eastbury, a parish in Glastenbury, Ct., from 1806 to 1818; then lived in Belchertown; then lived again in South Hadley; and in 1823 preached in Preble, N. Y.; and died at the house of his son, Professor Theodore Strong, in Clinton, N. Y., Dec. 19, 1823, in his 68th year. His remains, and those of his wife, were removed to South Hadley about seven years ago, and a neat monument marks the spot where they lie interred. Several revivals were enjoyed under his ministration, both at Heath and at Eastbury, Ct.

Mr. Benjamin W. Dwight, of Brooklyn, N. Y., his grand-

son, says of him: "He was remarkably meek, tender-hearted, conscientious, and devoted to his work. He was poor like most clergymen, and worked quite a large farm, and that, too, generally by himself without help, in order to support his large family of nine children; laboring on the farm by day, and writing his sermons by night. He was particularly apt, tender, and pathetic at funerals, and was therefore sent for on such occasions from far and near. He was also at all times remarkably interesting in prayer. All who knew him regarded him as a sympathizing friend and a righteous man. His great desire in life was to preach the gospel even to his dying day. He died of the liver complaint, which had been of long standing. He died an exceedingly happy death; being in full consciousness, and rejoicing with joy beyond expression." His son, Professor Theodore Strong, now in New Brunswick College, N.J., says of him; "He loved to preach the gospel, and the aim of his life was to glorify God in all things; yet he was so modest that he seldom spoke of himself, so that an estimate of his character was to be formed from what he did, rather than from his profession." Six of his children, three sons in professional life, and three daughters, are living. Mr. Strong's pastorate in Heath was about twelve years.

2. REV. MOSES MILLER was settled as the second pastor, Dec. 26, 1804, and the sermon was preached by Rev. Joseph Field and was published. After a ministry of about thirty-five years, the last two of which a colleague pastor was associated with him, he was dismissed from Heath, April 21, 1840. Mr. Miller was born in Worcester, Nov. 23, 1776; graduated at Brown in 1800; studied theology at the same institution; after leaving Heath was installed as pastor in West Hawley, May 20, 1840, and was dismissed from there, Oct. 20, 1846; from 1846 to 1848 preached in Nunda, N. Y., and Portage, N. Y.; for several years past has been living with his son-in-law, Rev. Washington A. Nickols, in Brookfield. He preached a sermon before the Missionary Society

at Northampton in 1824, which was published ; and his Historical Discourse, delivered in Heath in 1852, was published. He was married to Miss Bethiah Ware of Conway, Oct. 13, 1806 ; and she died in Portage, N. Y., Aug. 17, 1848, aged 69. Three only of his nine children are living. His son, Thomas Spencer, died while a tutor in Amherst College. One of his daughters married Rev. W. A. Nickols ; and another married Rev. Lemuel Leonard.

3. REV. CALVIN BUTLER was settled as the third pastor, and as a colleague with Rev. Moses Miller, Oct. 31, 1838, and after a ministry of about one year and a half was dismissed, March 17, 1840. Mr. Butler was born in Pelham, N. H., April 25, 1810 ; graduated at Dartmouth in 1834 ; finished the theological course at Andover in 1837 ; before going to Heath preached in Richmond, N. H., and in Saccarappa, Me. ; after leaving Heath preached six months in 1840 in Burlington, Ct. ; then supplied a year in Salisbury, Vt. ; in 1841 was installed pastor in Bristol, Vt., and Rev. James Meacham preached the sermon ; was dismissed from there, Sept. 6, 1845 ; then took charge of an Academy in Salem, N. Y. ; in September, 1851, removed to Somerville, N. J., where he still resides, having charge of a Young Ladies' Institute. Rev. Francis Danforth preached his ordination sermon at Heath. Mr. Butler buried a son three years of age at Salem, N. Y., in 1846.

4.* REV. SAMUEL M. EMERSON was settled as the fourth pastor, Sept. 16, 1840, and after a ministry of ten months died in Heath, July 20, 1841, aged 55. Mr. Emerson was the son of Rev. John Emerson, of Conway, and was born in that town, Nov. 17, 1785 ; graduated at Williams in 1810, and was tutor in that college from 1812 to 1814 ; studied theology at the same institution ; was ordained as pastor in Chester, Feb. 1, 1815, and the sermon was by Rev. Joseph Field, his brother-in-law, which was published ; was dismissed from Chester, Dec. 1, 1818 ; was installed as pastor at Manchester, Sept. 12, 1821, and the sermon was by Rev. Dr.

Justin Edwards; and was dismissed from there, Sept. 18, 1839. He published one sermon in 1825 on "Redeeming the Time." He was licensed in June, 1815. He studied theology under the direction of President Fitch, of Williams College. The following is from an obituary of him, written by Rev. Oliver A. Taylor, his successor at Manchester, and published in the Boston Recorder:—

"Mr. Emerson was the youngest son of the late Rev. John Emerson of Conway, and grandson of the Rev. Joseph Emerson of Malden, and great-grandson of the Rev. Joseph Emerson of Mendon. His paternal grand-mother was a daughter of the Rev. Samuel Moody of York, in Maine, who was highly distinguished in his day for piety, zeal and faithfulness.

"Of the early life of Mr. Emerson we have no particular information. He made a public profession of religion soon after he left college. His appointment to the office of tutor, in the college where he received his education, is decisive evidence of the purity of his character, and the respectability of his standing as a scholar. During his ministry at Chester, he was esteemed as a young man of more than ordinary talents, and greatly beloved for his simplicity, zeal and force as a preacher, and for his kindness and fidelity as a pastor. But his useful labors there were cut short by the failure of his health, which induced him to resign his charge.

"Having regained his health, he entered a second time upon the duties, responsibilities and trials of the pastoral office; and after laboring in Manchester 19 years, his health again failed, and he was again constrained, by a painful sense of duty, to request a dismissal from his flock, many of whom cherish his memory with great affection, and will not soon forget his fervent instructions, warnings and prayers from the pulpit, in the social meeting, and from house to house. After a few months, his health was so far restored, that he was induced to accept an invitation from a church and parish in Heath, to settle with them in the ministry.

They had suffered much from division and strife, and many had almost despaired of ever having the ministrations of the gospel established again among them. But so favorably impressed were they with the preaching of Mr. Emerson, that the call they gave him was given with perfect unanimity. Under such encouraging auspices, did he enter this new field of labor. And the manner in which he did his work, is thus described by an intelligent gentleman on the ground. 'In the pulpit he was distinguished for the clearness and variety of the truths presented, and the holy fervor with which he endeavored to impress them upon the hearts and consciences of his hearers. Every sermon seemed to manifest a desire to discharge his whole duty. His appeals were uniformly affectionate, as well as urgent, and, in this respect, I know not that I ever heard his equal. The youth of Heath had been inclined to the idea that the terrors of the law were too often presented from the sacred desk. Mr. Emerson did not refrain to present the consequences of incorrigible impenitence with clearness and force. But he loved especially to dwell upon the theme of a Saviour's love. The youth of his congregation, particularly, will not soon forget what interest he manifested in their spiritual welfare, and with what glowing fervor he portrayed before them the compassion of a Saviour. But I cannot do justice to that, which nothing but the eye and ear can duly appreciate. Suffice it to say, that we always went to church expecting to be instructed and fed, and never went away feeling that we had received less than we had hoped.

“He was frequent in his parochial visits, and the desire which his people manifested for his society was made evident by the fact, that, in mid-winter, they would go for him through the deep snows two, three, or four miles, and carry him back in their vehicles. The sick and dying found him an affectionate friend and a faithful pastor, and mourners loved to listen to his sympathetic and appropriate addresses. The sermons he preached on several of the Sabbaths before

his labors closed, seemed like the last efforts of a faithful preacher. Said Mrs. Emerson, 'It really startled me to hear him express such clear views of the joys of heaven, of the character of God, and the love of a Saviour. It seemed a premonition that he had not long to stay on earth.'

"In the month of June, 1841, Mr. Emerson was induced to visit Saratoga, and try the efficacy of its waters upon his impaired and declining health. Those waters, instead of mitigating the severity of his disease, appeared to aggravate it and to hasten its crisis. With much difficulty he returned from the springs to his family at Heath, and in three weeks from the time of reaching his home, he closed the last scene of life, and entered, as we believe, into the reward of a faithful steward.

"An extract we are permitted to make from a letter written by his surviving widow, three weeks after his death, to a friend in Manchester, will show the state of his mind, when in the prospect of a speedy dissolution."

"My dear Mrs. L.,—It is with a trembling hand and a bleeding heart, that I attempt to answer your very kind, affectionate and sympathizing letter. Could I seat myself beside you this evening, in your retired chamber, I would rehearse to you the dealings of God with us since I saw you last. I would tell you of the many blessings that have been showered upon us, of the union among the people here, and how much my dear husband was encouraged and animated with the belief, that, in the providence of God, he was placed in a part of his vineyard where he was doing as much to advance the cause of Christ, as at any period of his ministry; and of his high hopes and expectations of confirmed health and usefulness. I would tell you, too, of his perfect composure and resignation, when his health failed, and symptoms became so alarming, that he gave up all hopes of recovery—and not only of his resignation, but perfect cheerfulness, when making his arrangements for leaving his dear people and family. His confidence in God was firm and un-

shaken. When looking at death and into the grave, he said there was no gloom about it. He expressed great delight at the thought of being where he would no longer be liable to sin against God. At one time, he said to me, '*I do not know that I am a christian, but I do know that I love the cause of Christ; I know that I love the people of God; and love to promote the cause of Christ better than everything else.*'

"Ever after his return from Saratoga, he told me he should not recover, and conversed with me freely and frequently upon the subject of our separation, and made such arrangements as he judged best for his family, with as much calmness as he would in preparing for a short journey. But as it was not unusual for him to feel discouraged when sick, this did not alarm me as much as it otherwise would. His sickness did not confine him to his bed, nor even to his house. He was abroad for exercise but two days before his death. The last day of his life was a day of ease and comfort. We were all encouraged to hope that he would soon recover. Sitting in his chair, and while engaged in giving me some directions about his medicine, he suddenly dropped his head upon my arm, and, without a gasp, was gone! O, if I were with you, I might attempt to describe the *surprise*, the *anguish* of the scene. My poor bleeding heart has received a wound that can never be healed. Each day's experience confirms the truth, that I am *alone*. O, the bitter pang of separation! I am overwhelmed with grief—my heart is wrung with anguish. But I desire to be still, and feel that my Heavenly Father has done it, and be resigned to his holy will. I would not be unmindful of his goodness in sparing my dear husband to me so long, nor of the many comforts that yet remain. I have many kind and sympathizing friends who do all in their power to alleviate my sorrow; but they cannot heal the wound that death has made. I thank you for your kind sympathies and prayers, and beg you would continue to pray that I may not dis-

honor religion by inordinate grief, nor provoke God to remove the comforts that remain."

"The theological opinions of Mr. Emerson were strictly evangelical, and, with him, they were not orthodoxy in an iceberg, but truths that warmed his affections, quickened his moral sense, directed the energies of his mind, and controlled the actions of his life. His preaching was characterized by simplicity, earnestness, directness and pungency, rather than by elaborate discussion, beauty of style, logical precision, or metaphysical abstraction. His discourses were highly practical and experimental, drawn from the pure fountain of God's word, and such as he is wont to bless to the conversion of sinners, and the edification of them that believe. His labor was, accordingly, crowned with success. Large accessions were made to the church at Manchester, during his ministry there, and many, who went before him, or shall follow after him, will be his crown of rejoicing in the day of the Lord."

Mr. Emerson's death was sudden. Rev. Horatio Flagg preached his funeral sermon.* The following epitaph is on his gravestone:—"An affectionate husband, a kind father, an active and faithful pastor, a disinterested man, a devoted christian. His life was sincere and benevolent. In death he was resigned and happy." He was married in 1815 to Miss Charlotte Bulkley of Colchester, Ct., who died in Williamstown in 1848. Mr. Emerson left four children, one of whom is a lawyer in Great Barrington.

5. REV. JOSIAH FISHER was settled as the fifth pastor, Sept. 7, 1842, and the sermon was by Rev. Samuel Harris; and he was dismissed from Heath, Aug. 27, 1845, after a ministry of about three years. Mr. Fisher is the son of Rev. Jonathan Fisher, once a pastor in Bluehill, Me., and was born in that town in 1802; graduated at Bowdoin in 1828; completed the theological course at Andover in 1831; was licensed in Boston, April 26, 1831; was ordained as pastor in Orono, Me., March 15, 1832, and Rev. Dr. Tap-

pan of Augusta, Me., preached the sermon; was dismissed from there in 1835; then preached as a missionary in Maine; in 1836 was settled as pastor at Clyde, N. Y., and Rev. Dr. Hay of Geneva, N. Y., preached the sermon; was dismissed from there in a few years; then supplied a year or two in Huron, N. Y. Since leaving Heath, Mr. Fisher resided in Greenbush, N. Y., till 1850, preaching occasionally, and having charge of an Academy for about two years; in April, 1851, was installed pastor in Succasunna, N. J., where he is still a pastor.

6. REV. ALPHEUS GRAVES was settled as the sixth pastor, June 18, 1851, and the sermon was by Rev. T. Packard, Jr. Mr. Graves was born in Sunderland, March 15, 1815; studied at Union College, but did not graduate; finished his theological studies at East Windsor Hill in 1841; was licensed by Franklin Association, Aug. 12, 1840; was ordained pastor in Halifax, Vt., Nov. 10, 1841; dismissed from there in April, 1851; and is now in the third year of his ministry at Heath.

Before the settlement of Mr. Strong, the first pastor of this church, the people in Heath were supplied a part of the time by Rev. Jonathan Leavitt, who was a pastor in Charlemon when that town and Heath were one town and had but one church. This people were supplied with preaching previous to Mr. Miller's settlement for a few Sabbaths by Rev. Ebenezer Tucker, who became a Unitarian, and died in Heath, Jan. 14, 1848, aged 84. Between the pastorates of Mr. Fisher and Mr. Graves, Rev. A. A. Gaylord supplied a few Sabbaths, and Rev. Dana Goodsell a few months; and Rev. Zolva Whitmore about two years and a half.

Of the *six* pastors of this church, four were dismissed; four are living; and the average length of their pastorates in Heath was about nine years and a half.

SECOND CHURCH. This second church was organized, Feb. 8, 1844. It consisted chiefly of members who withdrew from the first church on account of disaffection in re-

lation to the settlement of Rev. Josiah Fisher as pastor. They were supplied during the short period of their continuance as a separate church chiefly by Rev. Salmon Bennett. By the advice and agency of a board of referees mutually chosen by both the churches, this church was incorporated into the first church in 1846, and they have since then worshiped together. They never had a meeting-house nor a settled pastor.

CONGREGATIONAL MINISTERS ORIGINATING FROM HEATH.

1. *Rev. Stephen T. Allen* was born in Heath in 1809, and having been a pastor in Charlemont, a further notice of him may be found in the account of the pastors in that town.

2. *Rev. Joshua Leavitt* was born in Heath, Sept. 8, 1794, and is a grandson of Rev. Jonathan Leavitt formerly a pastor in Charlemont. Mr. Leavitt graduated at Yale in 1814; was admitted to the bar to practice as an attorney, in 1819, at Northampton, and practised at Putney, Vt., till 1823; studied theology at New Haven, and was licensed to preach in August, 1824; was ordained as a pastor at Stratford, Ct., Feb. 25, 1825; in 1828 became Secretary of the American Seamen's Friend Society in New York City; in 1831 became Editor of the New York Evangelist; in 1837 became Editor of the Emancipator in New York, and in 1841 removed the Emancipator to Boston, and continued to edit it till 1847; and in 1848 became assistant editor of the "Independent" in New York, and is still connected with that paper, and lives in New York City. Mr. Leavitt has a son, Rev. William S. Leavitt, who is a Congregational minister in Hudson, N. Y.

3. *Rev. Lowell Smith* was born in Heath, Nov. 27, 1802; graduated at Williams in 1829; studied theology at Auburn; while in the Seminary at Auburn was a teacher and superintendent in the Auburn State's Prison Sabbath School, and in the African Sabbath School; was married, Oct. 2,

1832, to Miss Abba W. Tenney of Brandon, Vt.; was ordained as an Evangelist and Missionary to the Sandwich Islands by the Franklin Association, at Heath, Sept. 26, 1832, and the sermon was preached by Rev. Ralph W. Gridley of Williamstown; embarked as a missionary for the Sandwich Islands at New London, Ct., Nov. 23, 1832; arrived at Honolulu, May 1, 1833; was located one year at the island Molakai, and two years at Oahu, and since 1836 at Honolulu. The following extracts are from a letter of Mr. Smith to the author in 1852: "Our first great business was to acquire a knowledge of the native language; in this we were happily disappointed; being able to advance much more rapidly than we had anticipated. I wrote and delivered my first native sermon within three months after our arrival on Molakai; and after a few weeks more had elapsed, I preached once every Sabbath, and in less than a year, I could pray and perform all the exercises of the Sabbath in the native language." "In the fall and winter of 1837 and '38, the great three years' revival of religion at these islands commenced, and the great mass of the people rushed to our meetings; the way was too strait; more people were outside of the house of worship than inside. I then proposed to the multitude, that we build a large and commodious house of worship; to which they all cheerfully responded in the affirmative." "On the 29th of Aug. 1839, this house was solemnly dedicated to the service of the living God. But how shall I describe the many soul refreshing seasons, which we enjoyed in our school-house and temporary shed, during the eighteen months in which the Lord's house was in building? Suffice it to say, the word preached was quick and powerful, sharp as a two-edged sword, penetrating the hearts of sinners, and causing them to quail before the Lord in great numbers, and earnestly to inquire, What shall we do to be saved?" The church to which Mr. Smith now ministers in Honolulu, was organized, April 1, 1838, and consists of about 1200 members, 800 of the church

having died since its organization. During the year ending May, 1852, this church raised for the support of their pastor \$417, and for benevolent objects about \$300. Four approved members of this church joined the missionary band lately sent out by the American Board to the Maicronesian Islands. Mr. Smith has labored twenty-one years in the missionary field without returning to the United States. He has buried five children and has two living.

4. *Rev. David H. Thayer* was born in Heath, May 21, 1825; graduated at Union in 1849; studied theology at New Haven; was settled as pastor in Hampden, Ct., Jan. 5, 1853, and the sermon was by Rev. Dr. Tryon Edwards of New London, Ct. Mr. Thayer removed from Heath to Nunda, N. Y., some time previous to his preparatory studies for the ministry.

5. *Rev. John C. Thompson* was born in Heath, Sept. 27, 1804; and having been settled as a pastor in Rowe, a more full notice of him may be found in the account of the pastors in that town.

Rev. William W. Howland, a missionary at Batticotta, in India, spent several years in Heath, and married Miss Susan Reed of that town; and Rev. Lemuel Leonard spent a few years in Heath, and joined the church there, and married there.

Of the *five* ministers here reckoned as sons of Heath, all are natives of the town; all are graduates; all have been ordained; one is a missionary to the heathen; and all are living.

OTHER DENOMINATIONS.

BAPTISTS. A Baptist church was organized in Heath, Sept. 9, 1801, and, in 1853, consisted of 38 members; and it has been supplied by the following preachers, viz., Elders Bemus, Montague, Smith, Long, Carpenter, Hibbard, Stephen Barker, George Wetherill ordained Dec. 23, 1807; Mansfield Bruce, Davenport, Wilson, Arad Hall ordained May 30, 1820; Lamb, George Robinson, Linus Austin, Nelson, Branch, Mc-

Culloch, Anthony Case ordained in 1831; Phineas Howe, Perrin B. Fisk, Samuel C. Chandler ordained in 1840; M. Frary, Remington, Anson Stearns ordained in 1848. They have had no stated preaching of late. One Baptist minister, Rev. George Benton, originated from Heath.

UNITARIANS. A Unitarian church was formed in this place in 1825, and has been supplied by Revs. Winthrop Bailey, Dan Huntington, Henry Colman, Joseph Field, and Dr. Samuel Willard. It never had a settled pastor, and has not had stated preaching for some time past.

UNIVERSALISTS. One Universalist preacher, Rev. Grovesnor Swan, originated from Heath.

The *Methodists*, a few years since, held meetings in Heath, and ministers of that order preached there, and some efforts were made for the formation of a church or class, but none was ever formed there.

SUMMARY of preachers originating from Heath: Congregationalists, 5; Baptists, 1; Universalists, 1. Total, 7.

LEVERETT.

This town was incorporated March 5, 1774; and, in 1850, had 948 inhabitants. Three churches have been established in this town, viz., one Congregational, one Baptist and one Freewill Baptist, a Unitarian Society, and a Universalist Society.

CONGREGATIONALISTS.

CHURCH. The Congregational church was organized in 1774. The first *Meeting-house* belonging to this people was built in 1775; and was rebuilt on the same spot in 1838, which is now used as their house of worship. *Revivals* have been enjoyed among this people as follows, viz., one in 1816, and 40 added to the church; one in 1839, and 31 added; one in 1850, and 26 added. This church began to receive missionary aid in 1828, and has received \$675, but

is not now assisted. A *council* for advice was called by this church, Jan. 26, 1820. "Rev. John Foster was the first minister who received a call to settle over the Congregational Society in this place, and he accepted it. The council convened to ordain him, but on examination they found him heretical, and refused to ordain him." The amount contributed to benevolent objects by this people in 1853 was \$90 59. The Sabbath School in 1852 numbered 100. The number in the church in 1853 was 100. During the seventy-nine years since the formation of this church, it has been supplied with pastors sixty-one years, and has been destitute of a settled ministry eighteen years. This church has had six pastors.

PASTORS. 1.* REV. HENRY WILLIAMS was settled as the first pastor of this church, Nov. 10, 1784, and, after a ministry of about twenty-seven years died, Nov. 27, 1811, aged 66. Mr. Williams was born in Stonington, Ct., in 1744; never graduated at any college, but received the honorary degree of A. M. at Dartmouth in 1782; was settled as pastor at Guilford, Vt., Oct. 28, 1778, and was dismissed from there in 1783. At Mr. Williams' settlement in Guilford, Vt., Rev. Bunker Gay of Hinsdale, N. H., preached the sermon; and it being during the period of the depreciated continental currency, he preached from 2 Kings iv. 40: "O Son of man, there is death in the pot." The sentiment of his sermon was, To pay a minister's salary in the depreciated currency is death in the pot both to the minister and to the people. Mr. Williams' widow died in Leverett, Nov. 4, 1835, aged 79. He had a son, who was a Congregational minister and died in 1816, Rev. Avery Williams. The following epitaph is on the gravestone of Rev. Henry Williams: "He was an ardent preacher, eminent in prayer, a faithful minister of truly evangelical sentiments; borne down with infirmity and pain, which he long endured with christian patience and submission, he expired suddenly in his chair without a moment's warning, Nov. 27, 1811, aged 66." Rev. Dr.

Parsons of Amherst preached his funeral sermon. Rev. Gershom Lyman of Marlboro', Vt., preached his installation sermon at Leverett.

2. REV. JOEL WRIGHT was settled as the second pastor of this church, Dec. 9, 1812, and Rev. Dr. Seth Payson of Rindge, N. H., preached the sermon; and after a ministry of about seven years was dismissed from here, Jan. 26, 1820. Mr. Wright was born in Milford, N. H., in 1784; graduated at Dartmouth in 1809; studied theology with Dr. Payson of Rindge, N. H.; was licensed in Massachusetts in 1811; settled at Goshen, Sept. 26, 1821, and Rev. James Taylor preached the sermon; dismissed from Goshen, September, 1828; installed pastor at Wilmington, Vt., Oct. 28, 1829, and Rev. Jonathan McGee preached the sermon; dismissed from there, Jan. 2, 1834; installed as pastor at Sullivan, N. H., May 22, 1834, and Rev. Dr. Barstow preached; dismissed from there in 1840. At different times Mr. Wright has supplied in Natick, Chester, Dana, within the bounds of the Onondaga Presbytery, N. Y., Bristol, N. H., and Surrey, N. H. During Mr. Wright's ministry at Leverett, 84 were added to the church, and 120 baptisms performed. Mr. Wright's farewell sermon, preached at Leverett, was published. Since his inability to preach for several years past, he has resided in Enfield and South Hadley Falls; at the latter place he now lives, and for four or five years has been unable even to go to the house of worship. He has a son who is an Episcopal minister, and is Rector of a church in Prattsville, N. Y.

3.* REV. JOSEPH SAWYER was settled as the third pastor of this church, Oct. 30, 1822, and Rev. Charles Jenkins preached the sermon; and, after a ministry of forty-five days, died Dec. 14, 1822, aged 30. Mr. Sawyer was born in Wendell in 1792; graduated at Williams in 1813; and studied theology at Andover, completing the course there in 1819. His death was supposed to be occasioned by an injury which he received when a boy, the following account

of which accident was published in the Greenfield Gazette, of Sept. 19, 1803: "Joseph, son of Mr. Joseph Sawyer of Wendell, aged eleven years, was hooked by a heifer on the Sth inst., in such a manner that his bowels gushed out, which he carried in his hands forty rods and fell down. His mother met him in this situation; his father and others soon came, and carried him to their house; the physician was called, and he appears to be in a hopeful way of recovery." A relative of Mr. Sawyer adds the following explanation: "His intestines were washed and replaced by the physician, and the wound sewed up on the outside; but the stitches did not go deep enough to take the inner membrane, consequently, when the wound healed outwardly, the intestines also adhered and healed to the body inwardly. This frequently produced a stoppage; and he ever afterwards suffered intensely very frequently; and always, from the period of said event, was very careful of his diet. The aforesaid accident was undoubtedly the cause of his death." The following notice of Mr. Sawyer's death was published in the Greenfield Gazette, for December, 1822: "Died, in Leverett, Mass., on the 14th inst., Rev. Joseph Sawyer, A. M., Pastor of the Congregational Church and Society in that town, aged 30. Having united a people whose divisions for several years had almost deprived them of religious privileges, he was ordained on the 30th of October, and, after the short service of six weeks, was called to receive his reward. A sermon was preached at his funeral by the Rev. Dr. Moore, President of Amherst College." The following epitaph is on his gravestone:—

"His teaching tongue and virtuous heart
Have ceased to act; they've done their part."

4. REV. JONAS COLBURN was settled as the fourth pastor, Jan. 21, 1824, and Rev. Nathan Perkins of Amherst preached the sermon; and after a ministry of about eight years was dismissed, April 4, 1832. Mr. Colburn was born in Dracut,

Oct. 25, 1789; graduated at Middlebury in 1817; studied theology at Andover; was licensed by the Presbytery of Londonderry, April 26, 1820; after leaving Leverett was installed as pastor at Stoneham, Aug. 1, 1832, and the sermon was by Rev. Reuben Emerson of South Reading; was dismissed from Stoneham, March 27, 1837; was installed as pastor in Wells, Me., April 18, 1837, and the sermon was by Rev. Samuel Hopkins of Saco, Me.; was dismissed from there, Oct. 2, 1844; then resided for six years at Amherst, supplying more or less the churches at New Salem and North Becket and other places; in 1851 removed to Saxonville, where he now resides and supplies neighboring churches occasionally. Previous to his first settlement, Mr. Colburn preached as a missionary in Northern and Western New York, and preached in Brattleboro', Vt., in Danville, Vt., and in East Stafford, Ct. During his residence in Amherst, he labored three months as an agent of the Bible Society in Franklin County. Several revivals were enjoyed under Mr. Colburn's ministrations in Leverett, and in Wells, Me.

5. REV. FREEGRACE REYNOLDS was installed as the fifth pastor of this church, Dec. 5, 1832, and the sermon was by Rev. Dr. Snell; and after a ministry of about four years was dismissed, March 21, 1837. Mr. Reynolds was born in Somers, Ct., Jan. 26, 1767; graduated at Yale in 1787; studied divinity with Rev. Dr. Charles Backus; was licensed June 1, 1790; preached in East Windsor, Ct., Guilford, Vt., Westminster, West Parish, Vt., Rochester, Fair Haven, Becket, Williston, Vt., Dorset, Vt., Vergennes, Vt., Malden, Newbury, New Rowley, being the *sixtieth* candidate in that place, and Pelham; was ordained as pastor at Wilmington, Oct. 29, 1795, after receiving two calls and convening two councils; was dismissed from Wilmington, Jan. 9, 1830; then supplied in Northfield, Vt., Montpelier, Vt., and Craftsbury, Vt. After leaving Leverett returned to Wilmington, where he now lives. Having been severely injured by a fall in 1836, and his voice having partially failed, he has

preached but little since that time. Mr. Reynolds has published several sermons.

6. REV. DAVID EASTMAN was settled as the sixth pastor, Feb. 12, 1840, and the sermon was by Rev. Mr. Condit, then of South Hadley. Mr. Eastman's ministry has continued thirteen years, and he is still the pastor in Leverett. He was born in Amherst, June 16, 1806; graduated at Amherst, in 1835; finished the theological course at Andover in 1838; and is brother of Rev. Ornan Eastman of New York, and of Rev. John Eastman of West Hawley.

The pulpit was supplied between the pastorates of Mr. Wright and Mr. Sawyer, by Rev. Dr. Parsons of Amherst; and between the pastorates of Mr. Reynolds and Mr. Eastman, by Rev. Gordon Dorrance, then residing in Sunderland. The ordination of an Evangelist, Rev. Seth Burt of Longmeadow, took place in Leverett, Aug. 2, 1815, and Rev. Payson Williston preached the sermon. Of the *six* pastors of this church, three were dismissed; four are living; and the average length of their ministry in Leverett was about ten years.

CONGREGATIONAL MINISTERS ORIGINATING FROM LEVERETT.

1. *Rev. Levi A. Field* was born in Leverett, Sept. 17, 1821; graduated at Amherst in 1846; finished the theological course at Andover in 1849; was licensed by the Brookfield Association, April 18, 1849; preached in North Brookfield a short time; then resided in Amherst and supplied in various places; from 1850 to 1852 preached in a parish in West Springfield; March 4, 1851, married to Miss Nancy M. Holmes of Monson; and was ordained as pastor of the Union Congregational Church and Society in Marlboro', Aug. 31, 1853, and Professor Austin Phelps of Andover preached the sermon on the occasion.

2.* *Mr. Levi Field* is supposed to have been born in Leverett about 1780; graduated at Williams in 1799; was licensed by the Hampshire Association, May 4, 1802; his

license was revoked by the Association, Nov. 6, 1804; studied law, and practised as a lawyer in Wilmington, Vt., where he died, July 12, 1820, aged 40. The following epitaph is on his gravestone :—

“Farewell; a sad, a long farewell
To this frail clay, whose life has fled;
Resign it back to kindred dust,
Till the last trump shall wake the dead.”

He was never ordained. While in Wilmington, Vt., he was in the habit of reading sermons in the congregation where he attended meeting, when there was no preaching. He has one daughter living, the wife of Mr. Lovell Farr of Brattleboro', Vt.

3. *Mr. William S. Smith* was born in Leverett, July 10, 1821; lived during a part of his childhood and youth in Newport, N. H., and Amherst; graduated at Amherst in 1848; studied theology at the Union Theological Seminary, New York; in 1853 resided at Andover, as a resident licentiate; in the spring of 1854 he was invited to settle as pastor in the Union Congregational Church in Fourth street, New York City.

4.* *Rev. Avery Williams* was the son of Rev. Henry Williams, and was born in Guilford, Vt., Jan. 9, 1782, and at about two years of age removed with his father to Leverett. He graduated at Dartmouth in 1804; studied theology at Princeton, N. J.; was licensed to preach in November, 1805; was ordained as a pastor at Lexington, Dec. 30, 1807; and died in Spartanburg, S. C., Feb. 4, 1816, aged 34. Previous to his entering upon the work of the christian ministry, Mr. Williams taught school for some length of time in Greenfield; and married a sister of Hon. George Grennell of that place, who still survives. Rev. Josiah W. Canning of Gill preached a sermon on the occasion of the death of Mr. Williams, at Gill, Aug. 11, 1816, which was

published. From that sermon the following extract is taken:—

“His connection with this people (Lexington) has been marked with singular friendship and unanimity. Few clergymen, in these days of revolt and division, have, apparently, lived more in the affections of their people; or shared in a greater degree of respect and kindness, than he.

“Pleased with his work, Mr. W. devoted himself wholly to it. His application to study and parochial labor was unremitting; and his consequent proficiency in professional attainments was noticeable by all who knew him. His health however, became impaired, by his close and assiduous attention to his official duties. Early in the summer of 1813 he bled repeatedly from the lungs. After spending more than a year in fruitless attention to his declining health, he sat out, with the advice of his friends, in September, 1814, on a tour to the Southern States. During this journey he experienced much hospitality and kind attention from sympathizing strangers. But during his absence God was pleased to visit his family with affliction, and remove one of his children by death. Intelligence of this he received with christian resignation.

“Having spent the winter principally in Charleston, S. C., and its vicinity, he so far amended, as to his health, that he returned in the spring following, hoping to be able to resume his labors among his people. But his flattering hopes in this respect were soon disappointed. On the fourth Sabbath only, after his return to his people, he experienced a renewed and grievous attack of his former complaints, which reduced him lower, as to health, than he had ever been. Amending a little towards the close of the summer, but taking no encouragement of ever being able to resume his labors, he came to a mutual understanding with his people, (who had, hitherto, generously continued his support,) and the secular connection between them was dissolved on the 6th of September, 1815. Leaving Lexington shortly after, he came

with his family to his friends in Greenfield. Committing them to God, and lodging them with his father-in-law, he commenced his second tour to the southward on the 26th of October following. After travelling by short stages, and often lying by, in consequence of fatigue and bad weather, he arrived at Spartanburg, S. C., on the 20th of January, 1816. From this place he never removed. Prostrated by increasing infirmities, he languished till the morning of the 4th of February, when he calmly expired without a struggle or a groan.

“Mr. W. contemplated his dissolution with composure. In a letter which he wrote to Mrs. W. a few days before his death, he observes, ‘It has become certain that this is the place where my body must moulder to my native dust, from whence my spirit must ascend to God who gave it.’ In the same letter he alludes to the painful circumstance of being from his family and friends, in the following language of resignation. ‘But it makes but little difference *where* we die, if we be prepared for the solemn event. My body may as well moulder to dust *here*, and my spirit may as well take its flight from earth to heaven from this place, as any other.’

“Mr. W. possessed a mild and affable disposition. As a friend he was cordial and sincere. As a companion, he was pleasant and engaging. As a husband and father, he was tender and affectionate. As a christian, he was meek and amiable. As a minister of Christ, he was laborious and faithful. He possessed a mind naturally clear and discriminating, which was highly improved by reading and reflection.

“Some of his occasional productions have appeared before the public, which bear honorable testimony both to his intellect and scholarship. Among these, as deserving of particular notice, is a Century sermon delivered at Lexington, March 31, 1813.”

Of the *four* ministers in the foregoing list reckoned as sons of Leverett, three were natives of the town; all were graduate; two were ordained; and two are living.

OTHER DENOMINATIONS.

BAPTISTS. The first Baptist church, situated in the north part of Leverett, was organized in Montague, July 16, 1767. "As they increased, the centre was removed in this direction (towards Leverett), and in 1791 the name was changed to the 'Baptist Church of Leverett.' The present appellation ('Baptist Church of Leverett and Montague') came afterwards into use by common consent." The number of members in 1851 was 174. The church has been supplied since 1791 by Elders Simson Combs, Elijah Montague, Elias McGregory, Aaron Burbank, N. B. Jones, B. F. Remington, Samuel Everett, and Baxter Newton, who is the present pastor of the church. Revs. Rufus Fitts, Elijah Montague, and Nathaniel Ripley, Baptist ministers, were from Leverett.

FREEWILL BAPTISTS. A church of this order was organized in Leverett, called the "Freewill Baptist Church of Leverett and Shutesbury," in July, 1835, and was reorganized, July 3, 1841. It has been supplied by Revs. Luther Pierce, Austin B. Wood, Horatio Flower, Jacob D. Couliard and John C. Ball.

EPISCOPALIANS. Rev. D. G. Wright, son of Rev. Joel Wright, is an Episcopal minister, of Prattsville, N. Y., who originated from Leverett.

UNITARIANS. A Unitarian Society existed for some years in Leverett, and was supplied by Revs. Dan Huntington, Henry Colman, John A. Williams, Frederic D. Huntington, and Mr. Clarke.

UNIVERSALISTS. A Universalist Society was organized in North Leverett, Oct. 5, 1835, with 13 members. They have been supplied with preaching by Revs. S. Davis, J. H. Willis, N. C. Hodgden, C. W. Mellen, J. Baker, M. B. Newell, O. W. Bacon, and O. Perkins. They have no preaching at present.

SUMMARY of Preachers originating from Leverett. Congregationalists, 4. Baptists, 3. Episcopalians, 1. Total, 8.

LEYDEN.

This town was incorporated March 12, 1784; the population, in 1850, was 716. This town and Monroe are the only towns in Franklin County in which there has never been a Congregational pastor settled, or a Congregational church or society organized. Since 1820, the Massachusetts Home Missionary Society has employed a missionary for short periods in four different years in Leyden, and has expended for this purpose, \$328. In 1830, Rev. Ebenezer Bradford labored in this capacity for a short time in the place. A few Congregational families reside in the town.

Three churches have been organized in Leyden, viz., one Baptist, one Episcopal Methodist, one Wesleyan Methodist, and a Universalist society.

BAPTISTS. "The Baptist church in Leyden was organized July 5, 1780; and the number of communicants at the time of organization, probably some 35 or 40." "This church became extinct about the year 1830, having never been reorganized, and no one of that denomination, it is said, now (1853,) resides in town. The Baptist church was organized under the ministerial labors of Elder Joseph Green, who continued their pastor a number of years, and died Jan. 11, 1796, and was succeeded by Elder Asa Hebbard, about the year 1800, who continued their pastor until the time of his death in 1830." "Rev. B. F. Remington supplied the society with preaching some two years. The old Baptist Meeting-house was built probably about 1797, and has stood unoccupied some eight years." One Freewill Baptist minister, Rev. Ephraim Gates, originated from Leyden. Elder Asa Hebbard died and was buried in town.

EPISCOPALIANS. One Episcopal minister, Rev. Charles P. Clark, formerly settled in Louisiana, and is now in Indiana, originated from Leyden.

EPISCOPAL METHODISTS. "The Methodist Episcopal

church was organized about May, 1810, and at that time consisted of but few members, holding their meetings for some thirty years in school-houses, dwelling-houses, barns, and groves; it now numbers some 45 members, and owns a meeting-house in connection with the Wesleyan Methodist and Universalist denominations, which was built in 1841." They have been supplied by the following preachers, viz.: Daniel Bromley, Joseph Fairbanks, Elisha Ware, C. C. Barnes, Samuel Ruth, A. Latham, David I. Winslow, J. Tate, Philo Hawks, William Gordon, David Todd, Ichabod Marcy, J. S. Clarke, Rufus P. Buffington, J. W. Mowry, and Randall Mitchell in 1853. The following Methodist ministers originated from Leyden, viz.:—Revs. Benjamin N. Bullock, Edward N. Crossman, James Mowry, Edmund S. Potter, Norris Stearns, and Cornelius Waggoner.

WESLEYAN METHODISTS. "The Wesleyan Methodist church was organized in 1842, and was composed of seceders from the Methodist Episcopal church; and numbers some 45 members. Each of the Methodist societies now sustains preaching one half of the time and on alternate Sabbaths." Their first preacher was Rev. John Tate. Rev. Daniel DeWolf has supplied this people for several years, and in 1853 still preaches for them.

UNIVERSALISTS. "A Universalist society was organized in Leyden in 1830, under the ministrations of Rev. Matthew Hale Smith, consisting of some twenty members, but continued their organization only for two or three years." Two Universalist preachers, Revs. John Allen and Dennis Chapin, originated from Leyden.

SUMMARY of preachers originating from Leyden: Freewill Baptists, 1; Episcopalians, 1; Methodists, 6; Universalists, 2. Total, 10.

DORRELITES. As the account given of the other denominations in Leyden, occupies only a comparatively small space in this work; and as this sect was remarkably singular, and having long been extinct, it is difficult to obtain access to sources of *correct* information respecting it; a more

full description of it is therefore given than would otherwise have been done. An intelligent correspondent, who is an inhabitant of Leyden, has furnished the following account, viz. :—“As it respects the sect once known as the ‘Dorrelites,’ I find it extremely difficult to collect any very authentic information respecting their belief, ceremonies, &c., from the fact that so many erroneous and exaggerated statements and accounts have been made and published respecting that misguided sect. William Dorriel, the leader of that sect, was born in Yorkshire, England, March 15, 1752, and died in Leyden, Aug. 28th, 1846, aged 94 years, 5 months, and 13 days. He was of respectable parentage, his father being a farmer. At the age of sixteen or seventeen years he enlisted in his country’s service as a regular, and continued in the service until the war between the mother country and the American Colonies. He then came to America with Burgoyne, and was under that officer’s command at his surrender; but at what time he came to Leyden, I am unable to state; but probably somewhere from 1790 to 1795. I find the sect were at their zenith in 1797 and 1798, continuing some two or three years, and numbering somewhere from twenty to thirty, including some as respectable people as there were in town. Dorriel taught, that there was a Messiah for every generation, and that he was the Messiah of that age or generation; that no arm of flesh could injure or offend him; of the falsity of which declaration his followers had the fullest demonstration, when he fell beneath the uplifted hand of Ezekiel Foster, whom Dorriel challenged to hurt him in the least. He also forbid the taking of life under any circumstances whatever; hence they abstained entirely from all animal food, and the wearing and use of the skins of animals for any purpose, which gave rise to their wooden shoes, tow-cloth harnesses and bellows. They held their property in common, making a certain shrewd man their treasurer, who made no small speculation out of the matter. They held to, and practised, the strictest honesty in their

dealings with other men. Their ceremonies consisted merely in drinking, dancing, and lectures from Dorriel, who was very illiterate, being unable to read or write, but of a strong and retentive memory; he having committed a large portion of the Bible to memory, from hearing it read by his wife. His habits were far from being what would be termed, even in those days, temperate. When questioned in after-years, whether he was sincere in his professions, he replied, that he was not, but did it that the scriptures might be fulfilled, 'that in those days should arise false christ,' &c."

August 20, 1798, Rev. John Taylor, then a pastor in Deerfield, published in the Greenfield Gazette the following account:—"As there has been much said in this vicinity respecting a new religious sect in the town of Leyden, I had the curiosity to visit Mr. Dorrel, the head of the sect. I asked him if he was willing to communicate his sentiments on religious subjects. He manifested a readiness to do it, which, from what I had heard, I did not expect. To gratify the public, as they are anxious to know the religious opinions of this man, I request you to publish the following, which I received from his own mouth, in the presence of a witness. That I have not misunderstood him, the public may be assured; for, after having received his answers to my questions, I wrote them down, and read them to him for his approbation, and nothing is inserted but what was approved of by him, as containing his sentiments. At the inconsistencies of this man, and especially at his blasphemies, your readers will doubtless be astonished; and whilst they pity and pray for the poor deluded proselytes of the deceiver, will consider *him* as a monster of iniquity. I wished, in this publication, to have put his sentiments into some kind of order, but I found it impossible. I shall therefore give them in the same disconnected manner in which I received them.

"Question. What do you believe concerning God and Jesus Christ?

“ Answer. I believe that Jesus Christ is, as to substance, a spirit, and is God—that he took a body—that he died, and never rose from the dead—that no one of the human race will ever be raised from the grave—and that all scriptures which speak of a resurrection, respect a resurrection from sin to spiritual life.

“ Q. What are your ideas of spiritual life ?

“ A. Spiritual life consists in perfect obedience to God.

“ Q. What is the rule of obedience ? Do you believe in the divine authority of the scriptures ?

“ A. The written revelation is a type of the substance of the true revelation, which God makes to those whom he raises from spiritual death : God has given the type by man till the substance comes, which is God revealed in the soul. Such as are raised in this sense, are perfect, and are beyond the possibility of sinning.

“ Q. On condition they violate the type, have they no sin ?

“ A. They are not bound by the type, but by the substance, even if the substance is contrary to the type : They, who are raised, have nothing to do with the type—I want nothing to do with the Bible.

“ Q. What is meant by eternal life ?

“ A. I believe that through the obedience of Jesus Christ, mankind shall never be cut off from the earth—and that an eternal succession of natural generation was the eternal life purchased by Christ.

“ Q. What do you understand by heaven and hell ?

“ A. Heaven is day, and hell is night ; or heaven is light, and hell is darkness.

“ Q. Are those in the dark world under the wrath of God ?

“ A. God will never execute wrath, either in this or the next world—God has no wrath. Hell is merely a place of darkness. If the souls of wicked men can make friends with the devils, they will fare as well as they.

“ Q. Does God govern the dark world ?

“A. There is no opposition between God and the devil, or between heaven and hell. God and the devil have equal power in their respective worlds of light and darkness.

“Q. What are your ideas of baptism and the Lord’s Supper?

“A. Baptism is an introduction into the human person of Christ, and separates the raised person from the world. There is no such thing as outward baptism. The Lord’s Supper is a resurrection from spiritual death.

“Q. Are such as are raised, in your sense of the word, under any law whatever?

“A. They are free from all condemnation as they respect God. And they are free from all civil laws—from all principalities and powers.

“Q. What are your ideas of the marriage covenant?

“A. When husband or wife become perfect, by being raised to spiritual life, the other party is not holden by the old covenant, which is that of the civil law: And if both are raised, still the parties are not holden to each other, and the perfect have a right to a promiscuous intercourse.

“Q. How do you prove this?

“A. Christ is the head—all such as are raised are in Christ—and all in his body are one body.

“At the close of my inquiries, I again turned to the subject of marriage—he appeared to be embarrassed, sometimes denying the doctrine of promiscuous intercourse, and sometimes explaining it in such a manner, as that he could not be clearly understood. It is undoubtedly a fact, that his true sentiments on this subject are here properly exposed; for at the time he answered these questions respecting marriage, he was under no embarrassment; and the reason which he here gave for the support of the doctrine, viz., that all the members of Christ’s body are one body, is a sufficient evidence that his after-denial and embarrassment arose from some fears he entertained that he should expose himself to the law.

“ Q. Have you any form of worship ?

“ A. We have no meetings for worship—all days are alike—one day is as holy as another day.

“ Q. But you probably sometimes meet ; what is your business when together ?

“ A. We talk about our business, and anything, just as it happens.

“ I would here observe, that I learnt from others, who had attended some of their meetings, that they were guilty of conduct beastly in the highest degree. *One* told me, that he saw Dorrel with his wife, and a young woman of a respectable family, rolling together upon the floor, in one of their meetings. They sing songs, the most vile and filthy that were ever written by bacchanalians. One verse of one of their songs I have obtained ; it is so vile and filthy, that, if such a thing were possible, it would defile even a brothel.

“ Q. Do you believe that prayer is necessary, and do you pray ?

“ A. Prayer is not necessary. I do not pray. What should I pray for ? I can carry nothing to God.

“ Q. Did man ever fall ?

“ A. No otherwise than by his actual sin ; no man is defiled but by his own works.

“ Q. What law do men break by their works ?

“ A. There is no law but that of nature.

“ Q. Is man ever to be judged for his deeds ?

“ A. There is no future judgment—judgment is now.

“ Q. Do you believe that the future state of the souls of men will be determined by what they do in this world ?

“ A. There is no knowledge after death of what has passed in this world.

“ Q. Do you believe in the existence of a just God, who knows all things and has all power ?

“ A. God has no forethought, no knowledge of what passes in the dark world, which is hell ; and has no knowl-

edge of what has taken place, nor of what will take place in the world.

“ Q. Is there any such thing as a Divine Providence ?

“ A. Neither God nor the devil has any power over man to control him.

“ Q. Have you any hope of future happiness ?

“ A. I have no hope, but I have assurance. I am perfect ; my body is in perfect obedience to the spirit. I am swallowed up in the power, that is, God. I cannot violate my conscience. If I violate the laws of the Bible, I have no sin from that consideration.

“ Q. Are all your followers perfect ?

“ A. None can be perfect but the head. I am the head, and none can be perfect as long as I remain. There are two kinds of perfection—the perfection of the head and the perfection of the members ; my followers are as perfect, compared with me, as the members of a body are compared with the head.

“ Q. Do you consider yourself as the head, and your followers as the members ?

“ A. Yes. All are led by me as the head is the leader of the body, and I cannot lead them wrong. I do nothing according to the will of man.

“ Q. Do you consider yourself as at the head of a new covenant ?

“ A. All the covenants which God has heretofore entered into with man are at an end, and a new covenant is made with me ; and I have all power to direct in matters of this covenant.

“ Q. Should I be desirous of obtaining an interest in this covenant, how is it to be effected ?

“ A. I am the object through whom you must look for all the blessings of the covenant. You must be presented to God by and through me, as obedient to my words, which are from God and not from man.

“ Q. By what evidence do you prove that you are at the

head of a new covenant? You are sensible that God gave demonstrable evidence of the divinity of the law and of the gospel by miracles—the promulgation of those dispensations was accompanied with a divine power.

“A. Neither Moses nor Jesus Christ wrought miracles. The proof of the divinity of my doctrines is in the effects they produce upon my followers. I stand the same as Jesus Christ in all respects; my disciples stand in the same relation to me as the disciples of Christ did to him.

“Q. You have acknowledged that Jesus Christ was God united to a human body, and that as God he was to be worshiped. If you stand in all respects as Jesus Christ, are you to be worshiped?

“A. I would not have any person worship my human body. I am to be worshiped in the same manner as Jesus Christ was to be worshiped, i. e., as God united to human flesh.

“It appears, from his answers to other questions which I put, that he refuses to take an oath, or to stand in his own defence. That he denies to such as he calls pure the right to kill beasts or to eat flesh, but that the world may kill and eat. The inconsistencies in this man’s opinions are so apparent that I feel no disposition to lay them together; no reader can overlook them. And every mind, which is not given up to total reprobation, must be astonished at his blasphemies. A number of his followers, I understand, have heretofore sustained good characters, and were valuable men in society. How such men could have been deluded by a man so ignorant, so inconsistent, and so impious and immoral, is inconceivable. It is probable, however, that, till now, they never had obtained a proper idea of his sentiments. His manner of communicating his notions is such, from his ignorance of language and his confusion of ideas, that I found it extremely difficult to obtain any proper knowledge of the objects he seemed to be after. I was not certain I had

penned any sentiment right, till he affirmed it to be agreeable to his mind, after having heard it read.

“Probably Dorrel will endeavor to make his followers believe that what is here written is not the truth, or that he meant to deceive me. But they may rest assured that there was no deception. He appeared perfectly open and willing to communicate his sentiments; and was very careful, when I had written anything not agreeable to his mind, to correct it. Whatever effect this publication may have upon Dorrel and his unhappy followers, I cannot but hope that it will prevent any further addition to the deluded company.

JOHN TAYLOR.

Deerfield, August 15, 1798.”

The following account of Dorrel and his followers is from Barber's Historical Collections respecting Massachusetts, page 261: “He came to America and was captured with Burgoyne. He lived for a time in Petersham, where he married a woman by the name of Polly Chase; he lived afterwards in Warwick, and then removed to Leyden. He was visited by a gentleman in 1834, from whom the above and following particulars are derived. He was found living in a poor old house, situated in a bleak place, far from any traveled road. He was six feet or more in height. He did not believe in the Bible. He said the first revelation was made to him when he was chopping wood; it was, ‘Render yourself an acceptable sacrifice,’ or something similar. He began to have followers in the spring of 1794, and at one time twenty or more families joined him; some were from Bernardston. Dorrel held that all days were alike, and also to non-resistance, and would say that no arm of flesh could hurt him. Some of his followers wore wooden shoes and tow cloth. Dorrel possessed a good deal of firmness of mind, and it is said the organ for this was very fully developed in his cranium. He was in the habit of occasionally drinking too much; he was, however, very punctual in fulfilling all his engage-

ments, whether drunk or sober. The sect, of which he was the head, it is believed has become extinct."

Some of this sect lived in the adjoining town of Guilford, Vt., of whom Thompson, in his Gazetteer of Vermont, gives the following account: "In a short time Dorrel collected a large society, among whom were some very respectable families in the towns of Leyden and Bernardston, Mass. People went from all the neighboring towns to hear and see the marvellous doings of Dorrel and his associates. At length, at one of their meetings, a goodly number having assembled, Dorrel opened with music, &c., and began to deliver his lectures. At that meeting, one Captain Ezekiel Foster, of Leyden, attended as a spectator. He was a man of good sense, of a giant frame, and had a countenance that bespoke authority. When Dorrel came to the doctrine of his mysterious powers, he had no sooner uttered the words, "No arm can hurt my flesh," than Foster rose, indignant at his blasphemy, and knocked down Dorrel with his fist. Dorrel, affrighted and almost senseless, attempted to rise, when he received a second blow, at which he cried for mercy. Foster promised to forbear, on condition that he would renounce his doctrines, yet continued beating him. Soon a short parley ensued, when Dorrel consented, and did renounce his doctrines in the hearing of all his astonished followers. He further told them that his object was to see what fools he could make of mankind. His followers, chagrined and ashamed at being made the dupes of such a base fellow, departed in peace to their homes. Dorrel promised his adversary, upon the penalties of his life, never to impose upon the people more. That same Dorrel is now a miserable, drunken pauper, maintained by the town of Leyden, (in 1824.) The author had this relation from said Foster and many other respectable witnesses." Dorrel has descendants now living in Leyden.

MONROE.

Monroe was formerly a part of Rowe, and an unincorporated tract called "the Gore." It was named in honor of James Monroe, late president of the United States. It was incorporated Feb. 21, 1822, and, in 1850, its population was 254.

This town and Leyden are the only towns in Franklin County in which no Congregational pastor has been settled, and no Congregational church or society ever formed. The only society of any denomination ever formed in Monroe was of the Universalist denomination. No church of any order was ever organized in the town, and no house for religious worship ever built in the place. School-houses, and the town-house built of late, have been occupied when religious meetings have been held. The inhabitants of the town are generally Universalists.

UNIVERSALISTS. The religious society of this order was organized, it is supposed, about 1810, and became extinct some years ago. The following Universalist preachers have preached more or less in Monroe, viz., Revs. David Ballou, Hosea F. Ballou, Joseph Barber, Joy Bishop, Jeremiah Gifford, Charles O. French, and Jonathan Hix. The people have had no preaching stately in town for a year or two past. The following Universalist preachers originated from Monroe, viz., Revs. Moses Ballou, Hosea F. Ballou, and Jonathan Hix, three in number.

UNITARIANS. Rev. Russell A. Ballou, a Unitarian preacher from Monroe, was lately settled over the Unitarian Society in West Bridgewater.

SUMMARY of preachers from Monroe: Unitarians, 1; Universalists, 3. Total, 4.

MONTAGUE.

This town began to be settled about 1726, and originally belonged to Sunderland, and was formerly called "Hunting Hills," and was erected into a precinct in 1751, and called the Second Precinct of Sunderland. It was incorporated Dec. 22, 1753; and its population in 1850 was 1518.

Four churches have been organized in Montague, viz., one Orthodox Congregational, one Baptist, one Episcopal, and one Unitarian.

CONGREGATIONALISTS.

CHURCH. The early records of this church being lost, it cannot be ascertained definitely and certainly, *when* it was organized. Rev. Mr. Gates, the second pastor, says, "I was informed by the older members of the church, that the church was organized at, or about the time of Mr. Nash's ordination. This I suppose to be the fact." Mr. Nash was ordained Nov. 22, 1752. The first *Meeting-house* of this people was built in 1753, and the second and present house of worship was built a few rods southeast of the first one in 1834. *Revivals* have been enjoyed by this people as follows: one in 1816, and 21 added to the church; one in 1819, and 13 added; one in 1822, and 29 added; one in 1831, and 19 added; one in 1839, and 22 added; one in 1847, and 16 added; and one in 1853, and 21 added. This church began to receive missionary aid in 1829, and has received \$226; but for many years past it has not been aided. The amount contributed by this people to benevolent objects in 1853 was \$317 48. The Sabbath School in 1852 numbered 200. The number in the church in 1853 was 134. In 1807 this church invited Rev. Elisha D. Andrews to settle as pastor; and in 1828 invited Rev. Elijah Paine to settle as pastor; both of whom declined to settle. If this church were organized in 1752, then during the one hun-

dred and one years since its organization, it has had settled pastors ninety-three years, and has been destitute of a settled ministry eight years. This church has had five pastors.

PASTORS. 1.* *Rev. Judah Nash* was ordained as the first pastor of this church, Nov. 22, 1752, and after a ministry of fifty-two years and three months, died while pastor in Montague, Feb. 19, 1805, aged 76. Mr. Nash was born in Longmeadow, Jan. 11, 1729; and graduated at Yale in 1748. His widow died in Montague, Sept. 9, 1824, aged 97. He has descendants living in the town. His funeral sermon was preached by Rev. Joseph Kilburn of Wendell, and was published, from which the following is an extract:

“We, among whom he has preached the kingdom of God, shall now see his face no more. No longer can our houses and our hearts be open to welcome his reception among us; to receive counsel from his lips, or to hear the words of truth from his instructive tongue. His affability and mildness of temper served eminently to his usefulness as a counsellor in difficult cases. He had a readiness and pertinence of observation in administering reproof peculiar to himself. This being one of the most difficult parts of the ministerial office, the due performance of it, without giving offence, is worthy of peculiar notice. His advice in council has been sought and improved to the edification of the churches in this vicinity, and in places more distant. His knowledge of the scriptures, and of the history of the church, joined with a tenacious memory, rendered him peculiarly serviceable as a counsellor. He has lived to be a moderator of councils, of conventions of ministers, and at ordinations to give the charge to most of his survivors in this vicinity. This duty he performed with a solemnity and gravity, in the phrasology of scripture, becoming the dignity of his station, and in a manner adapted to leave the most salutary and lasting impression on the mind and heart. His religious sentiments appeared to be the result of calm

inquiry after the truth as revealed in the gospel of Jesus Christ. Far from calling any man master on earth, he studied the sacred text, and imbibed his sentiments from that living fountain. He studied plainness of speech, and sound doctrine, such as might be profitable to the hearers; and was very pathetic in his exhortations, that they might not receive the grace of God in vain.

“His life and conversation were a transcript of the doctrines he taught. His moderation no doubt contributed to the length of his days, and protracted the preservation of an enfeebled constitution. He sympathized with his afflicted fellow-mortals, and administered the balm of consolation to hearts wounded with grief. He was benevolent and charitable, entertaining his friends with hospitality and kindness; practising economy, and living in a style which enabled him to help the poor and needy. The constancy of his devotion, with the exercise of that charity which is the bond of perfectness, evinced the real piety of his heart. Among his friends he was a son of consolation in a time of adversity; and at other times he instructed and edified his companions by a free conversation. By the fireside, as well as in the sacred desk, he delighted in communicating the truths of the gospel. His company was highly prized by those who knew how to prize good humor and sociability with intellectual and moral improvement. Free from superstitious bigotry in his sentiments, he could patiently hear the reasons of a different opinion. His readiness in the scriptures, and clear understanding of the arguments used by the sacred writers, enabled him to obviate the objections of cavilling infidelity and senseless fatality.

“He was candid in his sentiments and judicious in his remarks, faithful in performing his ministerial duty, and a lover of the people of his charge. Not long before his decease, he was heard to observe, that he intended the duties of his office should be among the last he performed in life. And accordingly it was so ordered by a superintend-

ing providence, that he continued his ministerial public labors till a short time before his death. But the candle of life, which has so long shone in this candlestick of our Lord, is now extinguished. The pastor of this church is now gone, and they shall see his face no more in the land of the living. Another solemn meeting, however, awaits both pastor and people in the great day, when God shall judge the world by Jesus Christ. Then they who have received the testimony of the grace of God, and wisely improved it, shall be admitted to join the triumphs of the cross of Christ in his kingdom of glory. There, faithful pastors and pious people shall meet in the joy of their Lord to part no more."

The following is a part of the inscription on the gravestone of Mr. Nash: "Faithful to his God, a lover of Christ's church, a friend to mankind."

"Ever ready to hear affliction's cry,
And trace his Maker's will with curious eye,
He tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way;
At church, with meek and unaffected grace,
His looks adorned the venerable place."

2.* REV. AARON GATES was settled as the second pastor of this church, Oct. 27, 1807, and after a ministry of about twenty years was dismissed, Dec. 12, 1827. Mr. Gates was born in East Haddam, Ct., Aug. 12, 1780; graduated at Williams in 1804; studied theology with Rev. Dr. Lathrop of West Springfield; after leaving Montague, was installed as pastor in South Amherst, Feb. 1, 1832, and was dismissed from there in April, 1835; supplied in East Hartland, Ct., about six years; and then in West Hartland, Ct., about three years; and died in Barkhamstead, Ct., April 4, 1850, aged about 70.

The following obituary notice of him was published in the Puritan Recorder for May 2, 1850: "As a minister, he

was judicious, evangelical and faithful. As a husband, a father, and a friend, his memory is precious. His last illness of three weeks' continuance was distressing, and his mind often wandered. But whenever conscious of his situation, he manifested peculiar anxiety for the spiritual welfare of his people. "I cannot preach to them," he would say, "but I can *pray* for them." The remains of Mr. Gates were brought to East Hartland, to be buried among the people of his former charge, and by the side of a beloved daughter. His funeral was numerously attended, April 6, in the Congregational church, where an appropriate sermon was delivered by the pastor, Rev. Nelson Scott." Mr. Scott has kindly furnished the author with the following account of Mr. Gates, with the liberty of inserting it in this work, viz.:—

"The following note in reference to the Rev. Aaron Gates, former pastor of the Congregational church in Montague, is cheerfully placed at your disposal :

"Mr. Gates received the ordinance of baptism in August, 1788, in the Congregational church at Hartland, Ct., where his parents had been admitted to communion in January of the same year ; and whither they had removed from East Haddam, Ct. His father, afterwards, and for some years, sustained the office of deacon in that church. Mr. Gates spent the period of his boyhood with his father, being fitted for college under the tuition of Rev. Aaron Church, second pastor of the church in Hartland. With a mind somewhat forward in its developments, and in consequence of being partially and providentially disabled for the pursuits of agriculture, he was fitted for, and entered, college young. Of his relative standing the writer has no definite means of knowing ; though he is said to have been a good scholar.

"The expenses of his collegiate course were defrayed mostly by his own exertions. Mr. Gates stood therefore among that class of ministers, who know the value of a hard-earned education ; who have learned to adapt them-

selves to an economical style of living, and who have early been inured to exertion. He entered college with the ministry in view, though in his own judgment he had not at that time met with a change of heart. This necessary change he hoped was experienced while a member of Williams. After his graduation he returned to Hartland, where he united with the church, Nov. 4, 1804. Soon after this event he entered, among others, on his theological studies with Dr. Lathrop of West Springfield. Having completed this part of his preparatory studies, Mr. Gates preached his first sermon at Hartland, from these words: 'Run, speak to this young man:' Zech. ii. 4. His peculiar manner of enunciating this text, as if addressing some one at the door of the church, is remembered by some to this day, over an interval of fifty years. This occurred not many months previous to his receiving an invitation to preach in Montague. Of his labors and success as a pastor for twenty years in that place, your pages will speak more definitely than the writer of this article has been informed.

"The ministry of Mr. Gates, after his dismissal from Montague, a period of twenty-four years, was divided between South Amherst, Hartland, West Hartland and Barkhamsted; he being out of regular employment only an interval of about two years previous to entering on his labors in the last named place. In the two former of these places he was privileged to see some precious fruits of his labors, in the hopeful conversion of many souls.

"At the time of his decease Mr. Gates had been preaching in Barkhamsted about six months, and was laid aside from his labors only about two weeks previous to his death. His remains are deposited in Hartland cemetery, whither they were brought for interment, in accordance with a previous request.

"Mr. Gates, while in the vigor of life, is said to have manifested in the pulpit a good degree of energy and solemnity. His manner was affectionate and often emotional;

himself sometimes weeping while giving utterance to his solemn message. His theology was drawn from the *Scriptures*, rather than from Germany; while he deeply felt the great importance of *integrity* in the ministry as to the *doctrines* inculcated.

“In revivals, Mr. Gates is believed to have been both faithful and judicious. He would never encourage any one to hope that he had met with a change of heart; but on the contrary would rather discourage such hope, by presenting some clear and close scriptural test. He was accustomed to say that ‘he was none afraid of getting away another’s christian hope, which was *good for anything*; and the subject would find out soon enough whether he had such a hope; there was no need of telling him.’ Mr. Gates’ perception of christian character was quick and clear. In a time of religious excitement, he once intimated to several young persons expressing great confidence that they were christians, that *he* saw no good evidence of their having experienced such a change. They were deeply grieved, and perhaps, we might say, offended. But those persons now make no pretensions to being the followers of the Lamb.

“Finally, Mr. Gates’ ministry of 44 years is believed to have been creditable to himself, and instrumental of bringing many to Christ. And in allusion to the text selected for the occasion of his funeral, we trust very many will become the occasion of his joy, and a part of his crown of rejoicing in the presence of our Lord Jesus Christ at his coming.”

3. REV. MOSES B. BRADFORD was ordained as the third pastor of this church, Nov. 19, 1828, and after a ministry of about three years was dismissed, Jan. 16, 1832. Mr. Bradford was born in Francestown, N. H., April 20, 1799; graduated at Amherst in 1825; studied theology with Rev. Dr. Packard of Shelburne; was licensed by Franklin Association in May, 1827; after his dismissal from Montague was installed as pastor in Grafton, Vt., Oct. 31, 1832, and still remains a pastor in that place. Rev. Dr. Humphrey, then

President of Amherst College, preached his ordination sermon at Montague. Mr. Bradford's father, Rev. Moses Bradford, was a minister, and for a long time pastor of the church in Francestown, N. H., and died in Montague, June 13, 1838, aged 73; and several of his brothers were likewise ministers. About 150 have been added to his church during the twenty-one years of his ministry in Grafton, Vt.

4.* REV. BENJAMIN HOLMES was installed as the fourth pastor of this church, Nov. 18, 1834, and after a ministry of about three years and a half was dismissed, May 16, 1838. Mr. Holmes was born in Misfield, Yorkshire, England, in 1768; he studied for the ministry under Rev. Mr. Scott of Heckmondwyke, England, and never graduated at any college. He was settled at Park and Caddishead and Stratford-upon-Avon, in England; came to the United States about 1819; preached in Madrid, N. Y., Andover, N. Y., for nine years, Chatham, N. Y., Weathersfield Bow, Vt., for three years, Chesterfield for four years, Peacham, Vt., West Brookfield, Vt., and his last field of labor was Bethany Centre, N. Y. He died in the last named place, and his remains were buried in Lancaster, N. Y., and funeral sermons were preached by Rev. Mr. Hart of East Bethany, N. Y., and by Rev. J. C. Lord of Buffalo, N. Y. The following is the inscription upon his monument, viz.: "Sacred to the memory of Rev. Benjamin Holmes, who departed this life, Aug. 2, 1845, aged 77. He was a native of Yorkshire, England; an able divine, and a laborious minister of the New Testament for a period of fifty-five years. The last Sabbath of his life he discoursed to his people from Revelation ii. 11."

The following obituary notice of him was written by Rev. A. G. Hall of Rochester, N. Y.: "Mr. Holmes was a native of England. He was the child of pious parents, who trained him in the strict principles of the dissenters. He became the subject of renewing grace early in life; and at the age of nineteen was in the habit of collecting the poor and ignorant and neglected in the neighborhood, and telling them of the

love of Christ. At an early age he studied for the ministry, and for fifty-five years he preached the gospel with fidelity and success. During all this period he preached every Sabbath, except about twenty-five, when he was prevented by sickness. He usually preached three times on the Sabbath. He loved to preach. When on his way to this country, twenty-six years ago, he preached on shipboard every Sabbath, though often obliged to be lashed to the mast, on account of the rolling and tossing of the vessel. For several years he was the pastor of a dissenting church in Stratford-upon-Avon, the birthplace of Shakspeare. He was associated with Rev. J. A. James of Birmingham, who wrote his testimonials when he left his native country. He has labored for the last quarter of a century in various places in this country, with tokens of the divine favor. He loved the great doctrines of grace, and could not bear those who derided or perverted them. While he was decided in his resistance to error, and plain and faithful in rebuking it, he was at the same time remarkably kind. His preaching was instructive. It was food for the saint—sound, scriptural, and experimental. None could hear him without receiving the impression that his own soul was deeply imbued with the truth which he uttered. He possessed the happy faculty of mingling religious truth with cheerful conversation, and in this way, of making religion prominent without rude obtrusiveness. He was eminent for practical wisdom. Many young clergymen and others will remember the counsel of "Father Holmes" with gratitude. He possessed to the last almost the ardor of his youth. Very few young men exhibit as much unction and energy as he at the age of 77. He exchanged time for eternity suddenly. On Wednesday he preached with unusual unction. He seemed so full of heaven, that one of his hearers remarked to another, that he could not remain long in this world. On Friday night, while asleep, he died without a struggle or a groan. He went to heaven with his armor on. During a long life he had borne testimony to the

truth, the vitality, and the power of the gospel; in death God suffered him to be silent. A living is better than a dying testimony."

His widow says of him: "Besides his Sabbath labors, he usually preached three and four times during the week. His general study was the Bible; and it can be truly said, it was his meat and drink. His desire was, that he might be allowed to preach the gospel to the end of his days. In this he was gratified, as he preached on Wednesday, and died in the night of Friday the same week." His widow and several children still survive. His son, Rev. Henry B. Holmes, was once a pastor in Sunderland, and is now an agent of the American Tract Society, residing at Andover.

5. REV. JAMES H. MERRILL was ordained as the fifth pastor of this church, Nov. 26, 1839, and has entered on the fifteenth year of his ministry in Montague. Mr. Merrill was born in Lyndeboro', N. H., Oct. 16, 1814, and his father was for a long time a pastor in that place; graduated at Dartmouth in 1834; studied theology at Andover; and has been settled only at Montague.

Of the *five* pastors of this church, three were dismissed; three are deceased; and the average length of their pastorates in Montague is about eighteen years and a half.

CONGREGATIONAL MINISTERS ORIGINATING FROM MONTAGUE.

1. *Rev. Lucius R. Eastman* was born, Sept. 15, 1809, in Hadley, in a house standing on the spot where Goffe and Whalley, the "regicides," were long concealed; at about two years of age Montague became the place of his residence; graduated at Amherst in 1833; finished the theological course at Andover in 1836; was settled as pastor at Sharon, Nov. 15, 1837, and Rev. Calvin Durfee preached on the occasion; was dismissed from there in 1840; preached two years in Berkley; then preached in Provincetown; in 1845 preached in Boston and gathered the Pilgrim Congregational

Society ; in 1846 returned to Berkley, and is still supplying a church in that place.

2.* *Rev. Walter Gunn* was born in Montague, June 27, 1815, and removed to Carlisle, N. Y., in 1833 ; in 1837 he joined the Evangelical Lutheran Church ; graduated at Union in 1840 ; studied theology in the Seminary at Gettysburgh, Penn. ; was licensed Sept. 6, 1842, by the Lutheran Synod ; was appointed a missionary to the heathen in the Lutheran Connexion, May 25, 1843 ; was married to Miss L. Pultz of New York ; was ordained as a missionary at Johnstown, N. Y., Sept. 5, 1843, and the sermon was by Rev. J. Z. Senderling ; embarked from Boston in November, 1843 ; arrived at Guntoor, India, June 18, 1844, where he lived and labored for the salvation of the heathen till his last sickness and death. He died with the consumption. Two days before his death, being asked if he had any fears, he replied, "None at all—all is bright and glorious." Respecting his two children, he said to his wife, "Train up the children for Christ." On the day of his death he said, "If this could be my last day, oh how delightful !" The native converts watched with the corpse, and sung during the time,

"Rock of ages cleft for me."

His Memoir has been published by Rev. G. A. Lintner, D. D., in a little volume of 156 pages, from which the following sentences are taken : "Mr. Gunn devoted himself to the work of foreign missions from a principle of love to his divine Master, and a sincere regard for his glory." "He was eminently a man of prayer." "Our departed brother had an ardent love for souls, and a predominant desire for the salvation of the heathen." The following is from his diary, viz. : "Our desires to labor among the heathen are the same that they were between five and six years ago when we left the shores of our native land. Here, if it please God, we wish to spend the energies of our body and mind, to preach, to pray, to labor, and to die. We have

embarked our all in the cause, and we regret not the decision."

He died in Guntoor, India, July 5, 1851, aged 36. His widow still survives, a laborer in the foreign field. Though Mr. Gunn became a Lutheran after his removal from Montague, yet, as the Evangelical Lutheran Church so nearly agrees in its main features with Orthodox Congregational churches, he is, for convenience's sake, reckoned among the Congregational sons of Montague. An error occurs in his Memoir in giving Carlisle, N. Y., as his birthplace, instead of Montague.

3. *Rev. Justin Marsh* was born in Montague, March 14, 1796; graduated at Amherst in 1824; studied theology with Rev. Allen McLean of Simsbury, Ct.; was licensed by the Hartford North Association, Ct., Feb. 6, 1827; was ordained at Farmington, Ct., as a Home Missionary, Oct. 14, 1828, and the sermon was by Rev. A. McLean; preached from 1828 to 1831 in Mina, N. Y.; from 1831 to 1834 supplied in West Aurora, N. Y.; preached a year or two in Cattaraugus County, N. Y.; then preached a year in Orangeville, N. Y.; labored a year in a parish thirty miles long at Battle Creek, Mich.; has since preached at Leoni, Mich., and Grass Lake, Mich., and Augusta, Mich.; was installed pastor of the church at Stoney Creek, Mich., June 22, 1842, and Rev. C. G. Clarke preached the sermon; was dismissed from there Feb. 8, 1848; from 1848 to 1852 preached in Tekonsha and Eckford, Mich.; was installed as pastor at Lodi, Mich., Dec. 16, 1852, where he still remains, and Rev. W. S. Curtiss of Ann Arbor preached on the occasion. Liberty is given to insert the following statement of Mr. Marsh, viz.: "A devoted home missionary's life is of course full of incidents. He has to grapple with all the various elements of mind, with wickedness and error, and talk kindly and reason strongly with all. I could tell you of being kicked out of doors, and the fact bringing all the Universalists around to hear me preach the next Sabbath; of mock meetings, and of

spies sent over to our meetings to get something to mock at, and their being detained, captured, and, by the grace of God, made new men; of a man getting up in a public congregation and making voluntary confession for his yesterday's abuse of me. But let one example of confession suffice for the whole. One very severe Saturday night, just as the clock struck twelve, some one knocked at my door very loud. On opening the door a tall figure stood there. 'Mr. ——,' said he, 'will you forgive me?' Certainly, but who are you? said I. 'O, that wicked ——,' naming himself, 'that has made you so much trouble.' He had opposed me in every possible way for two years, and now had come through the cold for two miles, at dead of a tedious night, to ask my forgiveness. I invited him in, conversed and prayed with him. He is now a very consistent member of the church." Mr. Marsh has published several sermons. He is now living with his second wife, who was from Ashfield, and he has three childrep.

Rev. Moses Bradford, who was for a long time a pastor in Francestown, N. H., died in Montague, June 13, 1838, aged 73.

Of the *three* ministers here reckoned as sons of Montague, two are natives of the town; one is a Congregationalist, one a Presbyterian, and one was a Lutheran; all were graduates; one is a home missionary and one was a foreign missionary; and two are now living.

OTHER DENOMINATIONS.

BAPTISTS. A Baptist church was organized in Montague, July 16, 1767, "and was for several years known as the Baptist church of Montague." "As they increased, the centre was removed in this direction, (towards Leverett,) and, in 1791, the name was changed to the 'Baptist Church of Leverett.'" The meeting-house and the centre of operations are in North Leverett, and it is now called the "Baptist Church of Leverett and Montague." While this church

was considered as being in Montague, among the preachers who supplied it were Messrs. Ebenezer Cooley, Isaac Beal, and Simeon Combs. The Baptist church located in Sunderland is called the "Baptist Church of Sunderland and Montague," and its members reside in the two towns. The following Baptist ministers originated from Montague, viz., Revs. Elisha Gunn, Alfred W. Osgood, Judah Wright, and Azel O. Sparry, a Freewill Baptist.

EPISCOPALIANS. "The Society was first organized, July 13, 1815. The Rev. Titus Strong was invited to the Rectorship, July 24, 1815, who has occasionally preached for the Society. The Rev. George White supplied in 1816, and the Rev. Mr. Bowers in 1817. The Rev. Rodolphus Dickinson supplied in 1833, and preached several years afterwards. The Rev. Orange Clark preached in 1844, and the Rev. Mr. Clapp in 1845. Since that there have been no meetings of the Society."

UNITARIANS. The Unitarian church was organized Nov. 4, 1828, with twelve members. Among the preachers who have supplied this church are Revs. Timothy F. Rogers, Joseph Field, Rodolphus Dickinson, Luther Wilson, John A. Williams, William H. Hadley, Nathaniel O. Chaffee, Davis Smith. Hermon Snow and Davis Smith in 1852, and Claudius Bradford in 1853.

SUMMARY of preachers originating from Montague: Congregationalists, 3; Baptists, 4. Total, 7.

NEW SALEM.

The township was granted to individuals living in Salem, Dec. 31, 1734, and began to be settled about 1737, and was incorporated, June 15, 1753. The population of the town in 1850 was 1253. Five churches have been organized in this place, viz., three Congregational, one of which has become Unitarian, one Baptist, and one Methodist.

ORTHODOX CONGREGATIONALISTS.

FIRST CHURCH. The first Congregational church in the town was probably organized about the time of the settlement of its first pastor, Dec. 15, 1742. But as the early records of the church are lost, the definite date of its formation cannot with certainty be ascertained. This church became Unitarian in the fore part of the present century. It was voted to build the first *Meeting-house*, June 8, 1738. The second house of worship was built in 1793; and was rebuilt in 1837. In 1807, this society likewise built another house of worship, about four miles northeasterly from the centre, for the accommodation of those who lived in that part of the town, and had preaching in it fifteen Sabbaths in the year. This last named meeting-house was sold to the new Congregational society that was formed in 1824. In the sixty-two years since the probable period of the organization of this church till the settlement of its first Unitarian pastor, it has had a settled ministry about fifty-six years, and has been destitute of the same about six years. During this period the church has had two pastors.

PASTORS. 1.* **REV. SAMUEL KENDALL** was settled as the first pastor of this church, Dec. 15, 1742, and after a ministry of about thirty-three years was dismissed in March, 1776, and continued to live in the town till his death. His dismissal, which occurred near the commencement of the revolutionary war, is said to have been effected by political causes. Mr. Kendall was born in Woburn, in 1707, and graduated at Harvard in 1731. He died in New Salem, Jan. 31, 1792, aged 85, and his remains lie interred in the Central burying ground. The following epitaph is inscribed on his tombstone, viz. :—

“Equal in dust we all must lie,
And no distinction we can make ;
But faith forbids the rising sigh,
And sees my sleeping dust awake.”

2.* REV. JOEL FOSTER was settled as the second pastor of this church, June 9, 1779, and, after a ministry of about twenty-two years and a half, was dismissed, Jan. 21, 1802. Mr. Foster was born April 8, 1755; and it is supposed his birth place was Stafford, Ct., and that he early removed to Western, (now Warren); graduated at Dartmouth in 1777; and, after his dismissal from New Salem, was installed as pastor in East Sudbury, (now Wayland,) Sept. 7, 1803, and his brother, Rev. Dr. John Foster of Brighton, preached on the occasion; and died while pastor in East Sudbury, Sept. 24, 1812, aged 57.

The following obituary notice of him, from the pen of Dr. John Foster, was published in a Boston paper: "Mr. Foster was a man of good natural abilities, a cultivated mind, and a correct taste. As a scholar, he was esteemed; and as a friend loved." "During three or four of the last years he was frequently taken from his labors by sickness. His disease indicated to him his approaching dissolution. When the hour drew near, he looked into the future world with a lively hope, and in the full possession of his reason gave his surrounding friends the most comforting evidence that he was prepared for his change, and that for him to die would be gain. As a man and a christian, Mr. Foster was much respected by those who knew him best. As a preacher, he was sensible, serious and practical; as a son, dutiful; as a husband, kind; as a father, tender; and as a brother, affectionate."

The following epitaph is inscribed on his gravestone:—

" Weep not for me, ye mourning friends;
 But think how near the day,
 Which all your earthly comforts ends,
 And bears your souls away.
 By timely care and heavenly art
 Improve the hours you have;
 That you may act the wiser part,
 And live beyond the grave."

Mr. Foster's father's name was Nathan ; he had brothers, whose names were Jude, John, Daniel, and Asa ; he married Priscilla, the youngest daughter of Rev. Isaac Foster of Stafford, Ct., and she died, Feb. 5, 1803, aged 46. She had several brothers, viz., Isaae, Daniel, Emerson, Dan and John, the most of whom were preachers. One of the Rev. Joel Foster's daughters married Rev. Ezekiel L. Bascom ; and the only surviving member of his family is Mr. N. Lanesford Foster of Philadelphia, who thus speaks of his father, in a letter to the author, viz. : " Many of his occasional sermons were published ; and, in 1798, was published ' A Literary Correspondence ' between him and Hosea Ballou of Hardwick, a preacher of the sect called Universalists ; in which the question concerning future punishment, and the reasons for and against it, are considered, comprised in a pamphlet of 68 pages. He had, a short time before his death, prepared for the press, and issued proposals for publishing, a volume of sermons strictly occasional, and had obtained several hundred subscribers thereto. But the summons of death frustrated his design."

The next pastor of this church was Rev. Warren Pierce. As this church and its ministry now became Unitarian, a further notice of Mr. Pierce and his successors may be found in the account of the Unitarian denomination in New Salem.

The *two* ministers, who were pastors of this church during the time it continued Orthodox, were both dismissed ; are both dead ; and the average length of their ministry in New Salem was about twenty-seven years and a half.

SECOND CHURCH. The second Congregational church in New Salem was organized in North New Salem, Nov. 10, 1824, with forty members. Its first and only *Meeting-house* was purchased of the first Congregational society, about 1824, and in 1836 it was removed to its present location and was remodeled. This church began to receive mission-

ary aid to support the gospel in 1825, and has received \$1,550. During two years it united with the Evangelical church at the centre of the town, and received aid in connection with that church. This church, of late years, has almost ceased to maintain even a form of organization. It has had no settled pastor for about twelve years, and no preaching of its own denomination for several years, and few or no meetings, no ordinances administered, and no deacons for sometime past. It has ceased to be reported in the "Minutes of the Massachusetts General Association." In 1852, it was reported in the "Minutes," as consisting of 19 members. One of its members writes, "The little flock is scattered." Rev. Mr. Bullock, a Wesleyan Methodist, preached in their meeting-house a part of the time in 1853. In the twenty-nine years since the organization of this church, it has had settled pastors twelve years, and has been destitute of a settled ministry seventeen years. This church has had two pastors.

PASTORS. 1. REV. LEVI FRENCH was settled as the first pastor of this church, July 6, 1825, and after a ministry of about four years was dismissed, Oct. 22, 1829. Mr. French was born in Berkley, Nov. 4, 1784; never graduated at any college, but received the honorary degree of A. M. from Brown University in 1825; studied theology with Rev. Thomas Andros of Berkley; after leaving New Salem, preached at Dennis a short time; then had charge of an academy in North Carolina for many years until 1846; then removed to Berkley and engaged in agricultural pursuits, where he still remains.

2. REV. ERASTUS CURTIS was settled as the second pastor of this church, Oct. 23, 1834, and after a ministry of about eight years ceased to officiate as a pastor, Aug. 1, 1842, but was never dismissed by a council. Mr. Curtis was born in Meriden, Ct., May 19, 1805; graduated at Union in 1829; studied theology at New Haven; was licensed by the New Haven East Association, Ct., in 1831; preached in the West-

ern Reserve, Ohio, a year or two ; in Marlboro', N. H., one year ; was ordained as an Evangelist at Winchester, N. H., Oct. 22, 1833, and Rev. Mr. Arnold of Alstead, N. H., preached on the occasion. At Mr. Curtis' installation at New Salem, Rev. Sumner G. Clapp preached the sermon. Mr. Curtis continued to live in New Salem till 1851, and preached some at Irvingsville in Orange, and since then has been on a farm in Greenwich.

Of the *two* pastors of this church, both were dismissed ; both are now farmers ; and the average length of their ministry in New Salem was about six years.

THIRD CHURCH. The third Congregational church in this town was organized at the centre of the town, Aug. 15, 1845, with nine members. This church and people have held their meetings in the academy and town-hall, and are now building their first *Meeting-house*. This church began to receive missionary aid to support the gospel in 1846, and has received \$725. During two years it was associated with the North New Salem Church in receiving charitable aid. The amount contributed by this people to the cause of benevolence, in 1853, was \$19. The number of members in the Sabbath School, in 1852, was 50. The number in the church, in 1853, was 24. In the eight years since the organization of this church, it has had a settled pastor five years, and been destitute of a settled ministry three years. This church has had but one pastor.

PASTOR. REV. WILLIAM H. HAYWARD was settled as the first pastor of this church, Aug. 13, 1848, and Rev. Noadiah S. Dickinson, then of Wendell, preached on the occasion. Mr. Hayward is now in the sixth year of his ministry at New Salem. He was born in Boston in 1805 ; never graduated at any college ; finished the theological course at the Gilmanton Seminary, with the first class that studied at the institution in 1838 ; was licensed by the Deerfield Association, N. H., in 1839 ; was settled as pastor at the village of Hebron in the towns of Attleboro' and Seekonk, Sept. 30,

1840, and Rev. S. S. Smith preached on the occasion ; was dismissed from there, June 22, 1842 ; then supplied in Salem, N. H., from 1843 to 1847 ; and then supplied in New Salem till installed there.

CONGREGATIONAL MINISTERS ORIGINATING FROM NEW SALEM.

1. *Rev. Josiah L. Armes* was born in New Salem, Jan. 22, 1811 ; at sixteen years of age removed to Randolph ; commenced collegiate studies at Amherst College in 1836, and studied at Hamilton College, but did not graduate ; studied theology with Rev. M. Blake of Mansfield ; taught academies in South Dennis, Belchertown, and Mansfield ; was licensed by the Mendon Association, Aug. 12, 1845 ; ordained pastor of the Manomet Church, Plymouth, June 25, 1846, and Rev. M. Blake preached the sermon ; dismissed from there, July 31, 1850 ; settled as pastor in Mason, N. H., and as colleague with Rev. Ebenezer Hill, Oct. 30, 1850. He married Miss Marcia, daughter of Mr. Arza Keith of N. Bridgewater, and has five children, daughters. He still remains a pastor in Mason, N. H.

2. *Rev. Caleb Clark* was born in New Salem, Nov. 28, 1790 ; graduated at Middlebury in 1814 ; studied theology with Rev. Dr. Packard of Shelburne ; preached in various places in New York State ; was settled as pastor in Truxton, N. Y., June 5, 1822, and Rev. Dr. John Brown preached the sermon on the occasion ; was dismissed from his pastoral charge in that place, April 15, 1830 ; since then he has resided for the most part in that place, and preached there and in other neighboring places, as his health would allow. He still lives there. Mr. Clark has no family.

3. *Rev. John Taylor* was born in New Salem, Aug. 6, 1781, and having been a settled pastor in Shutesbury, a further notice of him may be found in the account of the pastors in Shutesbury.

Rev. Robert Crossett was born in that part of New Salem, which, with other territory, has since been incorporated as

Prescott, in the county of Hampshire, and consequently he is not reckoned as a son of Franklin County.

Of the *three* Congregational ministers who originated from New Salem, all were natives of the town; two were graduate; all have been pastors; and all are now living.

OTHER DENOMINATIONS.

BAPTISTS. A Baptist church was organized in this place, Jan. 24, 1772, and was called the "New Salem Baptist Church." Since then, this church and people have erected a meeting-house on the line between New Salem and Prescott, where they now worship, and the church is now called the "New Salem and Prescott Baptist Church." This people have been supplied by the following preachers, viz.: Elders Ebenezer Smith, Samuel Bigelow ordained pastor, May 21, 1772; Joel Butler, Josiah Orcutt ordained pastor, Oct. 30, 1794; Paul Davis ordained pastor, Sept. 3, 1805; Calvin Orcutt ordained pastor, Oct. 16, 1818; Asa Niles became pastor July 5, 1821; Stephen S. Nelson, Thomas Rand, Mr. Dwyer, George Daland became pastor, February, 1843; John Shepardson, Alden B. Eggleston became pastor, April 8, 1849. The following Baptist ministers originated from New Salem, viz.: Revs. Tristram Aldrich, George D. Felton, N. F. Hunt, and Thomas Rand, Jr.

METHODISTS. The Methodist people in this town worship with those living in Prescott, and their meeting-house is within the borders of New Salem. The church was formed in 1829. The following preachers have supplied them, viz.: Revs. Henry Woolley, Ezra Sprague, Humphrey Harris, Salmon Hull, Elias P. Stevens, Ziba Loveland, Otis Wilder, Philo Hawks, Philetus Green, Erastus Otis, Royal Smith, Thomas Marcy, Samuel Heath, Merritt P. Alderman, George W. Green, H. B. Collar, Joseph W. Lewis, Charles Haywood, Thomas G. Brown, Rufus P. Buffington, Harrison Morgan, R. D. Estabrook, John S. Day, William A. Clapp, Rodney Gage, Leonard P. Frost, Proctor Marsh, Asa Barnes,

J. W. P. Jordan, and C. N. Merrifield in 1853. Two Methodist preachers originated from New Salem, viz., Revs. A. W. Paige and Joseph J. Woodbury.

UNITARIANS. The Unitarian church was originally Orthodox, and was organized probably about 1742. In the forepart of the present century it passed into the Unitarian denomination. Rev. Warren Pierce was settled as pastor over this church, Sept. 5, 1804, and was dismissed, Aug. 20, 1807, and died in Boston, May 10, 1822, aged 46. Rev. Alpheus Harding was ordained as pastor of this church, Dec. 2, 1807, and was dismissed, Jan. 8, 1845. Rev. Claudius Bradford was settled as pastor over this church, Nov. 9, 1851. Rev. Warren Pierce, one of the pastors of this church, originated from New Salem.

UNIVERSALISTS. Rev. Nathaniel Stacy, and Rev. B. F. Whitaker, of the order of Restorationists, originated from New Salem.

SUMMARY of preachers originating from New Salem: Orthodox Congregationalists, 3. Baptists, 4. Methodists, 2. Unitarians, 1. Universalists, 2. Total, 12.

NORTHFIELD.

“This town, the Indian Squeakeag, was first settled in 1673. Perhaps no town in the State suffered more from Indian depredations than this. A few years after its settlement the town was laid waste. The inhabitants returned in 1685, and in a few years it was again destroyed. It lay waste many years, when in 1713, after the erection of Fort Dummer in its vicinity, the inhabitants returned and rebuilt the town.” “The planters built small huts and covered them with thatch; made a place for public worship; and built a stockade and fort.” “One elder Jones was first employed to preach in this place, soon after its settlement.” The town was incorporated, Feb. 22, 1714. The population of the place in 1850 was 1772. Five churches have

been organized in this town, viz., two Orthodox Congregational, one of which became Unitarian, one originally Unitarian, one Baptist, and one Methodist. The church which was originally Unitarian has become united with the other Unitarian church, and the Baptist church has been disbanded, and only three churches now exist in Northfield.

ORTHODOX CONGREGATIONALISTS.

FIRST CHURCH. The first Congregational church established in the place was of the Orthodox character. As its records previous to 1750 are lost, the exact date of its organization cannot with certainty be ascertained. There is some probability, that it was formed about the time of the settlement of the first pastor; and it is supposed he was settled in August, 1718. This church became Unitarian about a half a century since. It cannot be ascertained, when this church and people built their first Meeting-house. Their last house of worship, previous to the one they now occupy, was built probably about 1763, and stood 70 years, when their present house was erected. Difficulties existed between this church and its first pastor, so that the advice of the Association was sought, and it was recommended to them to call a council, if the disaffection towards the pastor was not healed in half a year. Difficulties also existed between the church and its second pastor, and a council was called to settle the same. Nov. 17, 1779. In the eighty-one years since the organization, probably, of this church till the settlement of the first Unitarian pastor over it, Nov. 6, 1799, the church had a settled ministry about seventy-six years, and has been destitute of the same about five years. A notice of the pastors of this church after it became Unitarian, may be found in the account of the Unitarian denomination in Northfield. This church while Orthodox had three pastors.

PASTORS. 1.* **REV. BENJAMIN DOOLITTLE** was settled as the first pastor of this church in 1718; and as he accepted the proposals of the people, Aug. 12, 1718, he was probably

settled soon after this date. According to Doolittle's Sketches of Belchertown, Rev. Mr. Doolittle's grandfather, "Abraham Doolittle, supposed to be the progenitor of all by the name of Doolittle in this country, came from England and settled in New Haven, Conn., about the year 1640, or 1642. In 1644 he took the oath of fidelity in the Colony, and acted as Executive County Officer in New Haven. He was one of the three appointed by the New Haven Committee to superintend the affairs of the New Settlement. This 'New Settlement' was afterwards, in 1670, incorporated into a town by the name of Wallingford. He was one of the first settlers in that town, and before its incorporation. He was one of the village Vigilance Committee in the time of King Philip's war; his house was protected by a picket fort against attacks by the Indians." Rev. B. Doolittle was born in Wallingford, Conn., July 10, 1695; graduated at Yale in 1716; and was never settled except in Northfield. In connection with his ministerial labors he practised as a Physician; and as a medical adviser and practitioner his field of service extended from Charlestown, N. H., to Springfield.

Mrs. Lydia Everett, his great-grand-daughter, says of him: "He had the care of a French officer, who was wounded in the French war by Capt. Alexander, and after taking care of him for three or four months, he was carried to Canada and exchanged for the prisoners who had been taken from us. It was said, the poor officer wandered some days without any food except cranberries; he then came and gave himself up, much weakened by fasting and loss of blood; and as the poor creature appeared in sight of our people's dwellings, they were about to shoot him, but he opened his bosom and showed his wounds and bowed himself several times, and made signs of distress, and they spared him."

An intelligent correspondent, who was formerly a resident in Northfield, says of Mr. Doolittle: "He was a man of amiable spirit, and of good intellect. Several of the church were dissatisfied with him on account of his being Armin-

ian in doctrine. Some sold their possessions and left town on that account, particularly Ebenezer Mattoon and Mr. Holton. Mr. Doolittle died, Jan. 9, 1748, aged 54, and in the 30th year of his ministry. Mr. Ashley of Deerfield preached the funeral sermon—a sermon highly judicious, and well adapted to the occasion—rich in thought and discriminatingly orthodox. Scarcely anything was said directly of the character of the deceased, except that ‘he was a tender husband and an affectionate father.’ His ministry in Northfield was about thirty years. He died in that place while pastor of the church.” The following epitaph was inscribed on his gravestone:—

“Blessed with good intellectual parts,
 Well skilled in two important arts,
 Nobly he filled the double station
 Both of a preacher and physician.
 To cure man’s sicknesses and sins,
 He took unwearied care and pains;
 And strove to make his patient whole
 Throughout, in body and in soul.
 He loved his God, loved to do good;
 To all his friends vast kindness showed;
 Nor could his enemies exclaim,
 And say, he was not kind to them.
 His labors met a sudden close;
 Now he enjoys a sweet repose;
 And when the just to life shall rise,
 Among the first he’ll mount the skies.”

2.* REV. JOHN HUBBARD was settled as the second pastor of this church, May 30, 1750, and after a ministry of forty-four years and a half died while pastor in Northfield, Nov. 28, 1794, aged 68. The American Quarterly Register says of him: “Mr. Hubbard is remembered as having been of truly Orthodox principles, and of devoted piety. He was a son of Deacon John and Mrs. Anne Hubbard, Hatfield, born Nov. 5, 1726, married Miss Anna Hunt, daughter of Capt. Samuel Hunt, Northfield, Dec. 26, 1753. He had ten chil-

dren, six living at his death. His parents were distinguished for a blameless, holy and christian life. Rev. Dr. Joseph Lyman preached his funeral sermon, Dec. 2, 1794. A very good character is given of Mr. H. by Dr. Lyman." Mr. Hubbard graduated at Yale in 1747. Some difficulties arose between Mr. Hubbard and a part of his people, during the revolutionary war, from their difference of opinion in regard to the American cause and the British cause. A council of eight churches was called to settle it. The council sat from Nov. 17th to the 20th, 1779. During the session the parties adopted a document for mutual reconciliation. The council approved it, and made no other result. The difficulties were healed.

A former citizen of Northfield thus writes respecting Mr. Hubbard: "Though not equal to his predecessor in talents, he had in an eminent degree the confidence and affections of his people. His ministry was one of almost uninterrupted harmony, if we except the excitement consequent on his praying for the success of the 'King's arms,' in the early days of the Revolution. On that occasion, the assembly, with Deacon Smith as their leader, rose against him on the Sabbath and forbid his offering the public prayers, but allowed him to preach. An ecclesiastical council was called, and the matter amicably adjusted by Mr. Hubbard's consenting to omit the obnoxious petition. As a preacher, his labors were directed more to the promotion of christian character than to producing excitement, consequently the church were steady and uniform in their feelings, and the work of grace in its general progress was of a similar character. He often noticed particular events of Providence by an appropriate sermon. The additions to the church during his ministry were gradual; seldom more than two or three at a time. There was one occasion of special interest. A prayer meeting was held by a couple of young lads privately in a barn, where they were discovered by a sister of one of them, who reported it to her parents, and they informed their minister.

He immediately instituted prayer or conference meetings, that were well attended for a time. Six or eight persons cherished hope during this time. The people were then much in the habit of visiting their pastor for religious instruction. During the first thirty-four years of his ministry about ninety persons were received on the 'half-way covenant,' which gave their children the privilege of baptism. It would seem that this course began to be regarded as inconsistent about this time, for there is no record of any such admissions during the last ten years of his ministry. Afterwards, during the ministry of Rev. T. Mason, those who had joined by the 'half-way covenant,' were virtually recognized as members of the church in full communion, by a general vote of the church. About two hundred on profession, and about fifty by letter, were received to the church during the ministry of Mr. Hubbard. Those of Arminian sentiments who united with the church under Mr. Hubbard, ever spake in strong terms of his christian character and his fervor in devotions. On sacramental occasions he was peculiarly solemn and impressive, and often manifested deep emotion; he was particular in exhibiting the design of the sufferings of Christ, as the only ground of pardon and acceptance with God."

The Greenfield Gazette, of December 25, 1794, contains the following notice of him: "In whom was exemplified the tender and fervent husband, the kind and indulgent father to a respected family, the faithful, godly minister of exemplary life and conversation. His loss is deeply lamented by his family, church, and community. His remains were interred on the Tuesday following, [his death,] when a pathetic and well adapted discourse was delivered by Rev. Mr. Lyman of Hatfield, from 1 Tim. iv. 7, 8. A numerous assembly expressed a sense of their loss by their sympathetic tears, while performing the last office of respect to the deceased."

The following is extracted from Dr. Lyman's published

funeral sermon : “ Mr. Hubbard was descended from respectable parents, who were most of all distinguished for a blameless, holy, and christian life. It was their wise care to give their son a pious education. The grace of God coöperated with their endeavors, and their hearts were made glad with his early improvements in virtue and religion. The happy consequences of their discreet care were experienced by their son, and have extended themselves in copious benefits to this people, and to the church of God all around us. Such extensive benefits derived from the faithfulness of parents in educating their children should be an effectual incentive to all to teach their offspring the good knowledge and fear of the Lord. Mr. Hubbard, having obtained the honors and advantages of a public liberal education, devoted himself to the cause of Christ in the evangelical ministry. In early life he was called to settle with this people ; he accepted their invitation, and took charge of their souls. He lived in the consciences and affections of his people, and preached to them the gospel of the grace of God with much acceptance. He in general possessed their cordial love and esteem. Indeed a momentary estrangement between him and this people took place in the time of our public trials. But that estrangement was not natural ; it could not last ; upon the mediation of their common friends it soon vanished. He and they returned to the love of their espousals. For many succeeding years he has served this people with increasing affection on their part, and growing comfort on his. I need not tell you how firmly he was in sentiment attached to the doctrines of grace, those peculiar and leading doctrines of the gospel. As he sincerely believed them, so, with strict uniformity, with pious contention and pathetic zeal, he preached them to his people. He loved his people ; he loved his work ; he loved his Master. By the uncorruptness and purity of his life, he exemplified the doctrines which he taught. He labored after that ministerial greatness and dignity which consist in sound doctrine and holy living ; a

greatness which is not buried in the grave, but goes along with us into heaven. That he might be truly great, he labored to be good. After a long and painful ministry, in the latter years of which he patiently encountered heavy bodily infirmities, he has obtained, in his closing moments, the hopes and consolations which flow from conscious fidelity in his Master's work. Having, as we trust, been faithful unto death, he is now partaking of eternal life." The following epitaph is inscribed on his gravestone:—

" A man he was to all his people dear,
 And passing rich with eighty pounds a year ;
 Remote from towns he held his godly race,
 Nor ever changed or wished to change his place.
 In duty faithful, prompt at every call,
 He watched, and wept, and prayed for all ;
 He tried each art, reprov'd each dull delay,
 Allured to brighter worlds and led the way."

3.* REV. SAMUEL C. ALLEN was settled as the third pastor of this church, Nov. 25, 1795, and Rev. Allen Pratt of Westmoreland, N. H., preached the sermon on the occasion. After a ministry of about two years Mr. Allen was dismissed, Jan. 30, 1798 ; relinquished the ministry and became a lawyer. He was born in Bernardston, Jan. 5, 1772 ; graduated at Dartmouth in 1794 ; practised law in Greenfield and Northfield ; held various civil offices ; was a representative in Congress twelve years ; and died in Northfield, Feb. 8, 1842, aged 70. The American Almanac, for 1843, says of him : " Mr. Allen was a man of active habits and a vigorous intellect, and his opinions had great weight in the part of the country to which he belonged."

At the time of Mr. Allen's ministry in Northfield, the Congregational denomination had not been divided into Orthodox and Unitarians, and he was then considered Orthodox, though he afterwards became a Unitarian. A correspondent, who formerly resided in Northfield, says of Mr. Allen : " During his ministry in Northfield he was regarded as Cal-

vinistic, and had the confidence of the church and people, and gave satisfaction as a preacher." He likewise united with the Orthodox Ministerial Association, Nov. 1, 1798. Mr. Allen's remains were buried in Bernardston, over which an appropriate monument is soon to be erected.

Of the *three* pastors of this church previous to its becoming Unitarian, one was dismissed; all are dead; and the average length of their ministry in Northfield was about twenty-five years.

SECOND CHURCH. The second Congregational church, and the only Orthodox Congregational church now in Northfield, was organized, Nov. 30, 1825, with thirty members, the most of whom withdrew from the Unitarian church. This people for several years occupied a school-house as their place of worship. Their first *Meeting-house* was built in 1829; and it was remodeled in 1849. Several *revivals* have been enjoyed by this people. One in 1835, and seven were added to the church; one in 1841, and fifteen added. This church began to receive missionary aid to support the gospel in 1828, and has received \$1,915. The amount contributed by this people to benevolent objects in 1853 was \$2 60. The number in the Sabbath School in 1852 was 60. The church in 1853 numbered 61. In the twenty-eight years since the organization of this church it has had settled pastors about sixteen years, and has been destitute of a settled ministry about twelve years. This church has had five pastors.

PASTORS. 1. **REV. ELI MOODY** was settled as the first pastor of this church, Nov. 22, 1826, and Rev. Dr. Woodbridge of Hadley preached the sermon; and, after a ministry of about four years, was dismissed, Dec. 24, 1830. Mr. Moody was born in Granby, April 12, 1789; finished a six years' course of study in preparing for the ministry with Rev. Mr. Perkins of East Amherst in 1818; never graduated at any college; was settled as pastor at Weybridge, Vt., Aug. 12, 1818, and Rev. Mr. Perkins of East Amherst preached the

sermon; and was dismissed from there, Dec. 9, 1823; preached at South Hadley Falls in 1824 and 1825; after his removal from Northfield was installed pastor in West Granby, Dec. 29, 1830, and dismissed from there, Oct. 5, 1836; was installed in East Granby, Oct. 5, 1836, and was dismissed from there, April 29, 1840; for several years was prevented by ill health from preaching; in 1847 he removed to Montague, and has since then preached more or less; in 1852 began to supply in Burlington, and now resides in that place. Mr. Moody was a representative in the Massachusetts Legislature in 1840, 1841, 1843, and 1844. He married a grand-daughter of Rev. Judah Nash, the first pastor in Montague.

2. REV. BANCROFT FOWLER was installed as the second pastor of this church, April 21, 1831, and the sermon was by Rev. Dr. Thomas Snell of North Brookfield, and, after a ministry of about five years, was dismissed, July 20, 1836. Mr. Fowler was born in Pittsfield, Sept. 12, 1775; graduated at Yale in 1796; studied law two years and a half at Northampton; was a tutor at Williams College from 1799 to 1801; and then a tutor in Yale College till 1804; was settled as a pastor at Windsor, Vt., May 22, 1805, and Rev. Dr. Burton of Thetford, Vt., preached the sermon; dismissed from there in 1819; was a professor of Sacred Literature in Bangor Seminary from 1819 to 1825; then resided in Pittsfield; in 1828 took charge of the Female Seminary at West Brookfield, and resided there till 1831; after leaving Northfield took charge of the Academy at Bernardston, and was installed as pastor there, Dec. 21, 1836, and the sermon was by Rev. Mr. Hatch of Warwick; was dismissed from there, Dec. 31, 1838; settled as pastor in Greenfield, N. H., Nov. 20, 1839, and the sermon was by Rev. Dr. Robinson of Stoddard, N. H.; was dismissed from there, April 22, 1845; and for several years past has resided in Stockbridge. Mr. Fowler buried his first wife at Bernardston, and his second wife at Greenfield, N. H.

3. REV. HORATIO J. LOMBARD was installed as the third pastor of this church, July 20, 1836, and the sermon was by Rev. Dr. Walker, then of Brattleboro', Vt.; and after a ministry of about four years was dismissed, Oct. 21, 1840. Mr. Lombard was born in Stockbridge, May 8, 1792; graduated at Williams in 1815; studied theology with Rev. Dr. Osgood of Springfield; ordained as pastor in Owego, Tioga County, N. Y., Oct. 28, 1818, and Rev. B. B. Stockton preached the sermon; was dismissed from there in July, 1827; settled as pastor in Manlius, N. Y., Nov. 12, 1828, and dismissed in 1830; installed pastor at Feeding Hills, in West Springfield, Jan. 8, 1834, and dismissed from there in 1836; since leaving Northfield has been in Springfield, and is now chaplain of the house of correction there.

4. REV. NATHANIEL RICHARDSON was settled as the fourth pastor of this church, Oct. 21, 1840, and Rev. R. M. Chipman, then of Athol, preached the sermon; and, after a ministry of about two years, was dismissed, Nov. 20, 1842. Mr. Richardson was born in Rockport, Dec. 3, 1806; graduated at Amherst in 1836; studied theology at New Haven; ordained at Terrysville, a parish in Plymouth, Ct., Aug. 8, 1838, and was dismissed from there in about two years; since leaving Northfield has preached as stated supply about four years in Burlington; has also been a stated supply in Berkley, and is now preaching in East Taunton.

5. REV. LUTHER FARNHAM was settled as the fifth pastor of this church, Nov. 20, 1844, and Rev. Mr. Gerould, then of Hinsdale, N. H., preached the sermon; and, after a ministry of about five months, was dismissed, April 9, 1845. Mr. Farnham was born in Concord, N. H., in 1816; graduated at Dartmouth in 1837; finished the theological course at Andover in 1841; after leaving Northfield was employed some time in connection with the Puritan Recorder; was a stated supply for a time at Marshfield; and has resided since then chiefly in Boston.

After the dismissal of Mr. Farnham, Rev. Willard Jones,

a returned missionary, preached as stated supply till 1850; then Rev. Eli Moody supplied about a year; since then the church has been supplied by Rev. Daniel C. Frost, Rev. Junius L. Hatch, Mr. George E. Bruce, and Rev. Peter H. Shaw. Mr. Shaw is now supplying this church. Of the *five* pastors of this church, all were dismissed, all are living; and the average length of their ministry in Northfield was about three years.

CONGREGATIONAL PREACHERS ORIGINATING FROM NORTHFIELD.

1.* *Rev. Caleb Alexander* was born in Northfield, July 22, 1755; graduated at Yale in 1777; studied theology with Rev. Ephraim Judson of Taunton; was ordained as pastor at New Marlboro', Feb. 28, 1781; dismissed from there, June 28, 1782; installed as pastor at Mendon, April 12, 1786; in 1801 was appointed by the Mass. Missionary Society to visit the churches and Indians in Western New York, and on his return was dismissed from Mendon, Dec. 7, 1802; about 1803 removed to Fairfield, Herkimer Co., N. Y., and took charge of a new academy in the place, which became a flourishing institution under his guidance and instruction; in 1812 removed to Onondaga, N. Y., and took charge of an academy there; while instructor in these academies often preached in the neighboring places, and aided in organizing many churches; expended much time and made great exertions for the establishment of the Auburn Theological Seminary. He published an Essay on the Deity of Jesus Christ, and with Strictures on Emlyn an English writer, in 1791; a translation of Virgil; Latin, Greek and English Grammars, and several occasional sermons. He died at Onondaga, N. Y., April 12, 1828, aged 72. Rev. Washington Thacher preached his funeral sermon, an extract from which was published in the Western Recorder at Utica, N. Y., of April 29, 1828.

The following is an extract from an obituary account of him, published in the Onondaga Register for April 16, 1828:

“Rev. Mr. Alexander graduated at New Haven College fifty-one years since ; and after obtaining a theological education, and being for a few years pastor of a church, he chose for his future life the equally laborious employment of a teacher. For this employment he was admirably fitted. Being himself an excellent scholar he excelled in this department of usefulness, and may be considered as the founder of several important literary institutions. Many of the distinguished men in each of the professions in this State have been brought up under his instructions. His literary labors, considering the nature of his official duties, have been astonishing. As the correspondent of scientific and religious periodicals, and as the author of several systems of education, translations and essays on various subjects, he has long been well known to the world. But this is not all. As a steward of the mysteries of the gospel, he was a scribe well instructed. Clear and distinguishing in his views of divine truth, he manifested to all that, amid his complicated labors, the Bible had never been neglected ; and we have seldom seen a man so familiar with its doctrines, and so capable of making the scripture the interpreter of itself. The last years of his life, after having retired from its active duties, were devoted to the Bible ; and the treasures of divine knowledge he had gathered from it were truly wonderful.” The following epitaph is inscribed on his gravestone : “His industry and zeal in the cause of literature and religion were untiring and benevolent.” “Precious in the sight of the Lord is the death of his saints.”

Mr. Alexander married Miss Lucina Strong, daughter of Rev. Thomas Strong, his predecessor at New Marlboro'. She died at Onondaga, N. Y., Nov. 24, 1847, aged 91. By her he had seven children. His daughter, Laura, was married to Rev. Dr. D. C. Lansing of Brooklyn, N. Y., and is deceased. Blake's History of Mendon Association gives an account of Mr. Alexander, from which some of the foregoing facts are obtained. The American Quarterly Register

calls him "a man of talents and a good classical scholar." His English Grammar was formerly used to a considerable extent in the primary schools in New England. His son, William H. Alexander, is now living in Syracuse, N. Y.

2.* *Rev. Joseph R. Field* was born in Sullivan, N. H., about 1795; in childhood he removed to Northfield; learned the trade of a blacksmith; resided for a time in Keene, N. H., and united with the church in that place; afterwards made Northfield his home; graduated at Dartmouth in 1822; was ordained as an Evangelist at Parishville, St. Lawrence Co., N. Y., Feb. 7, 1827, and Rev. Mr. Hoyt of Potsdam, N. Y., preached the sermon; preached some at Meriden, N. H., Dummerston, Vt., Northfield, Winchester, N. H., Milton, N. Y., Norfolk, N. Y., Peterboro', N. H., and Montague. Mr. Field was never a settled pastor. He died in Northfield, Aug 9, 1828, aged 33. The following epitaph is on his gravestone: "Unassuming in manners; in morals irreproachable; as a scholar successful; mighty in the scriptures; with argument invincible he maintained and defended the great doctrines of the Reformation." He was a cousin of Rev. Lucius Field of Northfield; and has a brother, Rev. Elijah H. Field, who is a Methodist minister in Ohio.

3.* *Rev. Lucius Field* was born in Northfield, Aug. 21, 1796; graduated at Williams in 1821; was a tutor in Amherst College in 1822; finished the theological course at Andover in 1825; was settled as pastor at Tyringham, March 27, 1833, and the sermon was by Rev. Dr. Hyde of Lee. After leaving Tyringham he supplied in various places, and received calls to settle from Bennington, Vt., Colebrook, Ct., and Ashby. He was licensed by the Andover Association, July 5, 1825; and was ordained as an Evangelist by the Sullivan Association, N. H., Jan. 18, 1832. Mr. Field was never married. He died in Northfield, June 1, 1839, aged 42. The following epitaph is inscribed on his gravestone: "In doctrine evangelical; chaste and original

in style; sincere and devotional; fervent in spirit; he loved and magnified his office."

4. *Rev. Thomas P. Field* was born in Northfield, Jan. 12, 1814; removed from there when about three years old; ten years of his early life were spent in North Carolina; and then lived again in Northfield; he afterwards resided in Boston; graduated at Amherst in 1834; was a tutor in that college from 1837 to 1839; finished the theological course at Andover in 1840; was licensed by the Andover Association; was ordained as pastor of the second Congregational church in Danvers, in October, 1840, and Rev. Dr. Bela B. Edwards preached the sermon; was dismissed from there in October, 1850; was installed as pastor of the second Presbyterian church in Troy, N. Y., in November, 1850, where he still remains; Rev. Dr. George B. Cheever preached his installation sermon. He has a brother, Rev. Justin Field, Jr., who is a minister in the Episcopal church. Mr. Field was appointed in 1853 to the professorship of rhetoric and oratory in Amherst College.

5. *Rev. Frederic Janes* was born in Northfield, May 6, 1808, and having been settled as a pastor in Bernardston, a further notice of him may be found in the account given of the pastors of the second Congregational church in that place.

Of the *five* Congregational ministers who originated from Northfield, four were graduates; all were ordained; four were pastors of churches; one was somewhat distinguished as a teacher and an author; two are now living.

OTHER DENOMINATIONS.

BAPTISTS. "A branch of the Baptist church of Leverett and Montague," says the Historical Discourse of the Rev. Mr. Andrews, delivered at North Leverett, Aug. 18, 1847, "was constituted at Northfield Farms in 1829. This branch was disbanded and the names returned to the original church in 1846."

EPISCOPALIANS. Rev. Justin Field, Jr., an Episcopal minister, originated from Northfield.

METHODISTS. The Methodist church in Northfield was organized in 1810, and seceded from the Episcopal Methodist denomination in 1844. Among the preachers, who have supplied this church, are the following, viz.: Revs. Humphrey Harris, Salmon Hull, Elias P. Stevens, Otis Wilder, Zadoc King, George Green, Hezekiah B. Collar, Simon E. Fisk, Leonard Frost. Since the secession in 1844 no preachers have been regularly sent to this church. Revs. H. B. Collar and H. Smith supplied them in 1853. The following Methodist preachers have originated from Northfield, viz.: Revs. J. D. Bridge, H. M. Bridge, P. W. Bridge, H. B. Collar and Elijah H. Field.

UNITARIANS. The present Unitarian church in Northfield was originally Orthodox, and became Unitarian about half a century ago. The following Unitarian pastors have been settled over it, viz.: Rev. Thomas Mason was ordained Nov. 6, 1799, and was dismissed Feb. 28, 1830, and died in Northfield, Jan. 3, 1851, aged 82. Rev. George W. Hosmer was ordained June 9, 1830, and was dismissed in 1836. Rev. Oliver C. Everett was settled as pastor March 8, 1837, and remained about twelve years. Rev. William C. Tenney, the present pastor, was settled as pastor, Sept. 9, 1849. About 1828 a disaffected party withdrew from the Unitarian church, and formed a second Unitarian church of fifty-six members. When Mr. Mason was dismissed in 1830, they returned and united with the first Unitarian church. Rev. Samuel Presbury was ordained the pastor of the second Unitarian church, Feb. 27, 1828, and was dismissed Sept. 21, 1829.

SUMMARY of preachers originating from Northfield: Congregationalists, 5. Episcopalians, 1. Methodists, 5. Total, 11.

ORANGE.

This town was formerly included in Warwick, and was called South Warwick, till its incorporation, Oct. 15, 1783. Its population, in 1850, was 1,700. Seven churches have been organized in Orange, and two Universalist societies. Four of the churches were Orthodox Congregational churches at their formation; one of them became Unitarian within half a century past. One is a Baptist church, and two are Methodist churches.

ORTHODOX CONGREGATIONALISTS.

FIRST CHURCH. The first Congregational church in Orange was organized in the fall of 1782, consisting of eighteen male and thirteen female members. The organization took place in what was then South Warwick, but which has since been incorporated as the town of Orange. The original members were persons dismissed from the churches in Warwick, Royalston, and Athol, for this purpose. The following ministers were on the council for the formation of this church, viz.: Revs. Edward Goddard from Swanzey, N. H.; Joseph Lee from Royalston, and Samuel Reed from Warwick. This church was Orthodox till within a half century past. The following is from the covenant adopted by the church at its formation, viz.:—"We give ourselves to the Lord Jehovah, Father, Son, and Holy Ghost; and avouch him, this day, to be our God and Saviour and Leader, and receive him as our portion forever. We give ourselves to the blessed Jesus, who is the Lord Jehovah, and adhere to him as the only leader of his people in the covenant of grace." The first *Meeting-house* built by this people was dedicated March 31, 1782, and was remodeled in 1832. This church had but one pastor before it became Unitarian, and his ministry continued about eight years; and in the forty years from the formation of this church till the settle-

ment of its first Unitarian pastor in 1822, it was destitute of a settled ministry about thirty-two years.

PASTOR. *REV. EMERSON FOSTER was installed as the first pastor of this church, Dec. 12, 1782, and after a ministry of about eight years, was dismissed in 1790. The exact date of his dismissal is not known. As the parish records contain a vote passed by the parish, May 13, 1790, to concur with the church in calling a council to dismiss Mr. Foster, his dismissal took place, probably, soon afterwards. At his installation seven churches were represented in the council by seven pastors and *twelve* delegates. No sermon was preached. The charge to the pastor was given by the pastor's father, Rev. Isaac Foster of West Stafford, Ct. Various charges were brought against Mr. Foster before the council that dismissed him. Tradition says, that these charges related to heresy, intemperance, and light, vain conduct. The council, however, did not depose him from the ministry. Mr. Foster was a son of Rev. Isaac Foster of West Stafford, Ct., and was born in that place, probably about 1747; graduated at Dartmouth in 1773; was settled as a pastor in Killingly, (now North Killingly,) Ct., Jan. 22, 1778, and the sermon and charge to the pastor were delivered by his father, and were published. "An unhappy state of things existed before and after his ordination, so that his continuance here in the ministry was short, being about one year and six months. He was dismissed, July 27, 1779." He preached for a time in New London, Ct., and was there when the place was burnt by the British, Sept. 6, 1781; in the fore part of 1782, he was preaching in Orange. "On leaving Orange in 1790, he had an invitation to preach at Barnstable, and was on his way there, when he was taken sick, and did not preach for a year. He afterwards preached at Clarendon, Vt., and at Pomfret, Vt., but probably was not installed at either place. Not far from the year 1800, he went to Orient, L. I., (then known as 'Oyster Ponds,') where he continued as pastor for about five years, when his health

failed, and relinquishing his charge, he came to Brooklyn, N. Y., and resided with his daughter, his wife having died suddenly at Orient, a little previous. After five or six years he regained his health in some little measure and preached for about a year on the east side of Long Island. But his health again failed, and he returned to Brooklyn, and died there after a lingering illness, in the year 1814. There was no sermon preached at his funeral. An address was made at the house by some minister not now recollected, and an address at the grave by his brother, John Foster, who had relinquished the ministry, and was engaged in a school in New York City. No obituary was published, and no stone placed at the grave. The burying-ground where he lies, is adjoining the Sands Street Methodist Church, and the present church edifice covers the grave." The foregoing quoted account was given by Mrs. Margaret Moore, a daughter of Mr. Foster, at her residence in Brooklyn, N. Y., in September, 1853.

"When the church and society in Killingly, Ct., gave Mr. Foster a call, about one third part of the whole dissented. But afterwards, when they repeated the call with greater unanimity, Mr. Foster accepted." Mr. Foster, in his communications to the church, objected to the practice of having candidates for admission to the church relate their experience, and objected to the rule of the church by which the pastor's vote be reckoned as only equal to the vote of any private member. The church then "voted to reconsider the vote that had passed respecting an equality in the votes of the pastor and a private brother; and further voted, that to prevent a difficulty in time to come, should it ever so happen that Mr. Foster should differ in judgment from the majority of the church, that then both parties oblige themselves to agree mutually in calling a council to hear, judge, and determine the matter; and that this be our rule of conduct." The following is an extract from the result of the council that ordained Mr. Foster at Killingly, Ct., viz.:—"A remonstrance was then laid in before the council by Dea. Eben-

ezer Learned and a number of others, members of this society, representing the indigent and divided circumstances of the society, and their dislike of Mr. Foster's sentiments and doctrines in some particulars. And a number of witnesses were brought in support of the facts set forth in said remonstrance. The council having heard and maturely considered the case, and carefully examined Mr. Foster, as is usual in such cases, and very particularly with regard to his sentiments objected to in said remonstrance, are of opinion, all things considered, that it is our duty to proceed to the ordination of Mr. Foster."

Prime's History of Long Island says: "The Rev. Emerson Foster is recollected as the pastor of this church, (Orient, L. I.,) at the commencement of this century, but when he was settled is not known. About the year 1804 or '5, his health failed, and he relinquished his charge." As the records of this church were burnt some thirty years since, it cannot be ascertained, whether Mr. Foster was settled as a pastor, or preached as a stated supply at Orient. It appears by the representations given by the aged people in Orient, who remember Mr. Foster, "that he was a learned man, of good morals, sedate and grave in appearance, wore a three-cornered hat, and could preach pretty good sermons—was, however, feeble in body and took opium continually for his stomach's sake and often infirmities—that he could not preach without the aid of opium—that once, when he was out of opium, he was expected to preach, but refused because of his inability to do so without some opium first—that Ensign Tuthill got on to his horse and rode over the village, till he found some and brought it to Mr. Foster; after taking which he preached one of his smartest sermons—that his orthodoxy was doubted by some—that he was thought to have preached from the head and not from the heart—that he was so feeble as to supply the pulpit but little during the latter part of his ministry, and as it cost the parish so much to supply him with opium, they were all glad to be released

from him—that not long after his labors as preacher ceased, his wife died here and was buried in the new burying-ground ; and that shortly after her death, his daughter, living in Brooklyn, came down here and took him home with her, and that she broke him off from the habit of using opium—that two years after he went to Brooklyn he was converted, and was heard to say, that he knew not what grace was till then.” Mr. Foster, at his death, was supposed to be about 67 years old.

Mr. Foster had three brothers who were ministers, viz., Revs. John Foster, settled at Taunton ; Dan Foster, settled at Charlestown, N. H. ; and Isaac Foster, a graduate of Yale in 1776. He had three cousins who were ministers, viz., Rev. Dr. John Foster of Brighton, Rev. Joel Foster of New Salem, and Rev. Daniel Foster of New Braintree, sons of Mr. Nathan Foster of Western, (now Warren.) Mr. Emerson Foster’s sister married Rev. Joel Foster of New Salem. Mr. Foster was married, Nov. 11, 1778, to Miss Margaret Parsons Foote, a daughter of Esquire Foote of Colchester, Ct., by whom he had three sons and three daughters, only one of whom, Mrs. Margaret Moore of Brooklyn, N. Y., survives.

When the pastor next after Mr. Foster was settled over the church in Orange, in 1822, the church had become Unitarian ; and the further notice of its pastors may be found in the account of the Unitarian pastors in Orange.

SECOND CHURCH. The second Congregational church organized in Orange, was formed in that part of the town called Irvingsville, Oct. 13, 1837, with twenty-one members. Its first and only *Meeting-house* was built in 1836. Missionary aid has been bestowed upon the people in this place and in Erving for the support of the gospel, to the amount of \$2,032 ; the principal portion of which, however, was granted to the people in Erving. For some years the two places were reckoned as one missionary field. This church has ever been small and feeble. This church has not been reported in the ‘Minutes of the Massachusetts General Asso-

ciation' since 1852, at which time it was reported as consisting of thirteen members, five of whom were absent. Little or no Congregational preaching has been enjoyed in this place for some time past. Nearly all the members have become connected with the Congregational church in the south village of Orange. Their meeting-house is now used by other denominations. In the sixteen years since this church was formed, it has had a settled pastor only about two years, and has been destitute of a settled ministry about fourteen years.

PASTOR. REV. JOSIAH TUCKER was settled the first and only pastor of this church in connection with the church in Erving, Nov. 16, 1842, and the sermon was preached by Rev. Dr. Joseph S. Clark of Boston; and after a ministry of about one year and nine months, was dismissed, Aug. 7, 1844. For a further account of Mr. Tucker, see the account of Erving church and its pastor.

This church has been supplied with preaching as follows, viz.: by Rev. Salmon Bennett, one year near the time of its organization; by Rev. Dyer Ball, now a missionary in China, a portion of 1838 and 1839; by Rev. Abel Patten, six months in 1839; by Rev. Warren Allen, six months in 1840-1; by Rev. Whitman Peck, six months in 1841 and 1842; and after Mr. Tucker's dismissal in 1844, by Rev. Erastus Curtis, some part of the time in 1844, 1845, 1846, and 1847; by Rev. Hiram Chamberlain, six months in 1846-7; since which time no stated Congregational preaching has been enjoyed in Irvingsville. The ministers, who preached as stated supplies, frequently preached a part of the time at Erving.

THIRD CHURCH. The third Congregational church in Orange was organized at what was formerly considered the centre of the town, but which is now called North Orange, Aug. 16, 1843, consisting of eleven members. There being no evangelical preaching in this part of the town, in 1834 some of the neighboring ministers, by request, held third

meetings on the Sabbath, in private houses, for several weeks, among whom were Rev. Mr. Beckwith of Athol, Rev. Mr. Tracy of Petersham, and Rev. Mr. Lincoln of Gardner. It was attempted to break up some of the meetings by riot and disorder. In one instance, Rev. Mr. Tracy was broken off in public prayer, by a man placing himself before him, and reading aloud from Abner Kneeland's infidel paper. The friends of these meetings struggled along in great discouragement. Three peace officers were sometimes present to preserve peace. Some time in 1834, individuals had a small house of worship fitted up, which is the first and only house of worship which this church and people have ever had. This chapel stood unoccupied for several years. In 1843, Rev. Josiah Tucker of Erving preached some in the place, and the church was organized, as already mentioned. A few of the first meetings were held at the house of Widow Geddard, who was a hearer of Rev. Emerson Foster and a member of his church, and is still living in Orange. The meetings were soon transferred to the chapel, where this church and people have since continued to meet. This church has been supplied with preaching by Rev. Charles Boyter, Rev. Samuel D. Darling, Rev. Willard Jones, and, for about two years past, by Rev. Benjamin F. Clarke. This church and people began to receive missionary aid to support the gospel in 1843, and have received \$1,460. It is not known, that any evangelical ministerial association of the Congregational order ever met in this place, or in any part of this town, till the Franklin Association met at North Orange in August, 1852. The amount contributed by this church and people to benevolent objects, in 1853, was \$42 17. The number in the Sabbath School, in 1852, was 30. The church, in 1853, numbered 28. This is the only Orthodox Congregational church now existing in Franklin County, which has not had a pastor settled over it.

FOURTH CHURCH. The fourth Congregational church in Orange was organized at the village in the south part of the

town, Sept. 23, 1846, with fifteen members. In 1830, there was preaching for a few Sabbaths in this village by the Messrs. Packards of Shelburne, under the Massachusetts Missionary Society. But few Congregational families at that time resided in the place. Missionary aid has been granted to this people for the support of the gospel since 1844 to the amount of \$1,010. They do not now receive aid. The Congregational meetings were once held in school-rooms. A few years since, a Union *Meeting-house* was built in the village by several denominations, and was occupied a part of the time by the Congregational people. This people built their present house of worship in 1852. The amount given by this people to benevolent objects in 1851 was \$8 25. The number in the Sabbath School in 1852 was 75. The church in 1853 numbered 50. A revival was enjoyed by this people in 1853. This church was supplied with preaching by Rev. Charles Boyter, from 1846 to 1848; by Rev. Marshal B. Angier, from 1848 to 1851: by Mr. Lucius M. Boltwood, a portion of the time from 1851 to 1852. In the seven years since the organization of this church, it has been destitute of a settled pastor till within a year past. Only one pastor has been settled over this church.

PASTOR. REV. DAVID PECK was ordained the first and only pastor of this church, Oct. 13, 1852, and Rev. E. W. Bullard of Royalston preached on the occasion. Mr. Peck was born in Greenwich, Ct., Feb. 16, 1825; graduated at Yale in 1849; studied theology at New Haven from 1849 to 1852; was licensed to preach in July, 1851; preached at Mount Carmel, in Hamden, Ct., from September, 1851, till May, 1852. Ill health has obliged him to suspend his pastoral labors for several months past, but he is still the pastor of the church. During his illness the church has been supplied chiefly by Mr. Charles E. Bruce.

AS TO CONGREGATIONAL PREACHERS ORIGINATING FROM ORANGE, it is not known that a single minister of this denomination was born in the town, or spent his early years

here. Leyden, Munroe, Erving, and Orange, are the only towns in Franklin County from which Congregational ministers have not originated.

OTHER DENOMINATIONS.

BAPTISTS. A Baptist church was organized in Orange in 1834, with 29 members. The number of members reported for 1851 was 15. The following preachers have supplied this church and people, viz., Rev. Lysander Fay, several years between 1834 and 1841; Rev. B. F. Remington, from 1842 to 1843; Rev. David Goddard, from 1843 to 1844; Rev. Lysander Fay, from 1846 to 1848; and since 1848 they have had no stated preaching. The Baptists own no meeting-house in Orange; but have occupied the Congregational house at Irvingsville more or less.

METHODISTS. The first Methodist church in Orange was organized about 1794, in connection with the labors of Rev. Benjamin P. Hill. It now consists of eight or nine members. The second one was formed in Irvingsville, West Orange, July 30, 1853; and Rev. J. Goodwin has supplied it and is still preaching there. The following preachers have supplied the first church, viz., Revs. Benjamin P. Hill in 1794; Thomas Coope in 1795; Philip Wager and Lorenzo Dow in 1796; Smith Wicks in 1797; Elijah Bachelor in 1798; John Nickols in 1799; Joshua Crowell in 1800; Abner Wood and Martin Butler in 1801; Luther Bishop in 1803; Phineas Cook in 1804; Thomas Ravlin and Hezekiah Field in 1805; William Stevens and John Tinkham in 1806; Benjamin P. Hill in 1807; Greenleaf R. Norris, Abner Clark, and Ebenezer Washburn in 1808; Greenleaf R. Norris, Edward Hyde and Amasa Taylor in 1809; David Carr, and Robert Arnold in 1810; Philip Munger and Stephen Wingate in 1811; Joel Steele, probably in 1812; Joel Steele and Thomas W. Tucker in 1813; Elisha Streeter and Van Rensselaer Osborne in 1814; Artemas Stebbins and Benjamin Shaw in 1815; Benjamin Sabin and S. Winchester in 1816; Leonard

Bennett, Eleazer Steele and Edward Hyde in 1817; William Wright in 1818; Elisha Streeter, Thomas Tucker and Van Rensselaer Osborne in 1819; Amasa Taylor and Phineas Crandall in 1820; Ella Dunham and Mr. Thacher in 1821; Mr. Thacher in 1822; Barzilla Pierce, William Barstow and Benjamin Paine in 1823; Aaron Lummus and Erastus Otis in 1824; Mr. Harrington in 1825; John E. Risley and Hiram Waldron in 1826; William Nelson in 1827; Mr. Stevens in 1828; Humphrey Harris in 1829; Salmon Hull and Jonathan D. Bridge in 1830; Henry J. Woolley and Humphrey Harris in 1831; Elias P. Stevens in 1832; Mr. Bradley and Otis Wilder in 1833; Otis Wilder in 1834; George Green and Zadoc King in 1835; Zadoc King in 1836; Messrs. Alderman and Keath in 1837; Erastus Otis in 1838; Leonard Frost in 1840 and 1841; Amasa Taylor and Leonard Frost in 1842, 1843, and 1844; George Rickett in 1845; Thomas W. Gile in 1846; and since 1846 they have had no preacher. The following Methodist Preachers originated from Orange, viz., Revs. John Brooks, Martin Butler, John W. Wheeler, and Ira Whitney.

UNITARIANS. The first Orthodox Congregational church in Orange was formed in the fall of 1782, and became Unitarian within the last half century. Rev. Joshua Chandler was settled as the first Unitarian pastor of this church, Nov. 27, 1822; and was dismissed, Oct. 31, 1827. This church and society had but little preaching between the pastorates of Messrs. Foster and Chandler, a period of 32 years. Since Mr. Chandler's dismissal, Rev. Seth Winslow supplied several years; and Rev. C. W. Mellen, a Universalist preacher, supplied a part of the time in 1841; and Rev. J. A. Coolidge, a Universalist preacher, supplied half a year in 1842; since 1842 Rev. Levi Ballou, a Universalist preacher, has preached for them and for the Universalist society; the two societies having united in 1844, and having worshiped together since that time.

UNIVERSALISTS. A Universalist society was formed in the

north part of Orange in 1844, and have worshiped with the Unitarians in their meeting-house, and have been supplied by Rev. Levi Ballou since that time.

A Universalist society was organized in the south village of Orange, Nov. 8, 1851. Before the organization, Universalists preached in this village; Rev. Otis W. Bacon for a year or two; Rev. C. W. Mellen for two or three years; and Rev. Lemuel Willis from 1850 to 1852, and Rev. J. Hemp-hill since that time. Three Universalist preachers have originated from Orange, viz., Rev. Sumner Ellis, Rev. Jonathan Forrister, and Mr. Goodale.

SUMMARY of Preachers originating from Orange: Method-ists, 4. Universalists, 3. Total, 7.

ROWE.

“This town was incorporated, Feb. 9, 1785. It has an elevated situation, and was originally purchased by a Mr. Jones. In 1838 the Legislature annexed a part of an unin-corporated tract, called *Zoar*, to this town. This tract com- prised 1,875 acres of land, adjoining the south part of the town, on which were six families. One of the cordon of forts erected about 1744 for a defence against the French and Indians was situated in this town. The ruins of this fortification, called *Fort Pelham*, are situated southeast of the Congregational church in the centre of the town on Pel- ham brook, a small stream, being the only one passing through the town.” The population of Rowe in 1850 was 659. Four churches have been formed in Rowe; two Con- gregational, one Baptist, and one Methodist.

ORTHODOX CONGREGATIONALISTS.

FIRST CHURCH. The early records of the first Congre- gational church in Rowe, having been consumed in the fire that consumed the house of the first pastor, the precise date of the organization of the church cannot with certainty be

determined. It is supposed, however, to have been formed as early as 1774, with nine members. It was originally Orthodox; but became Unitarian within a half a century past. "The first *Meeting-house* was built about the year 1770. It was a small house built on the crown of the hill in the centre of the town, inclosed with rough boards, the inside being never finished. It was taken down, when the old meeting-house now standing upon the same spot was erected. This house was built in the year 1793, by a tax upon the town, and was used ten years before the inside was finished. A difficulty arose among the inhabitants about the spot upon which it should be built, which was amicably settled by referring the matter to three disinterested persons, non-residents of the town. This house was used fifty-two years as a place of public worship, when it was abandoned by the church and society, who, in 1845, built a new house not far from the old one. The old house is now used for a town house.

"The Rev. Cornelius Jones, the first minister who preached in town, was a Congregationalist. He was settled in Sandisfield, Berkshire County. Leaving his charge there he purchased a tract of wild land, four miles square, which included most of what is now Rowe and a part of Monroe. It is thought that he made his purchase about the year 1760, which he named Myrifiel. It retained this name till 1785, when the town was incorporated by the name of Rowe. Mr. Jones erected a small house (probably of logs) not far from the centre of his purchase, and moved his large family into it. He invited settlers to his plantation in the wilderness; and when a sufficient number had taken up their residence near him, he invited them to his house and preached to them the word of life on the Sabbath. This he continued to do until his congregation became too numerous to be accommodated in his humble dwelling. He then selected a site for a meeting-house, and gave a small tract of land about it, for a "meeting-house lot;" and the inhabitants erected the first meeting-house about 1770, which has been described above.

Rev. Mr. Jones continued to preach to the people in this house as long as he remained in town; and with the assistance of the neighboring ministers had organized a church, which was called the Church of Christ in Myrfield. This was previous to the year 1774. * * * When the Revolutionary war broke out, Mr. Jones' society was greatly diminished, and at the approach of the British army under Gen. Burgoyne, Mr. Jones and his oldest son marched for the field of battle. His son never returned. At the close of the war, Mr. Jones sold his possessions in Rowe, invested his property in Continental money, and removed to Skeensboro', (now White Hall) N.Y.; and after a number of ineffectual trials at Congress to regain his property, he died at that place." The foregoing quoted account is furnished by Rev. Stilman Barber, a former pastor of the Unitarian church in Rowe.

Blake's History of Mendon Association says of Mr. Jones that he "is recorded as a native of Bellingham. He graduated at Harvard University in 1752, and received A. M. He was ordained as first pastor of the church in Sandisfield in 1756, on the same day in which the church was organized. President Edwards, then in Stockbridge, preached the ordination sermon, which, through lack of a meeting-house, was delivered in a *barn*. Mr. Jones was dismissed in 1761. Rev. D. D. Field says, 'He never resettled, but preached occasionally. He resided for a number of years in Rowe; then removed to Skeenesborough, now White Hall, N. Y., where he died at an advanced age.' The Harvard College Catalogue says he died in 1783. The name of his wife was Sarah, and he was married while at Sandisfield. Nothing more is known of him. And even at White Hall the oldest citizen can give no information *whatever* in relation to him." Mr. Jones was licensed by the Mendon Association, May 9, 1753.

After the Rev. Mr. Jones left Rowe, the Rev. Amasa Cook, who was afterwards settled at Bernardston, preached as a candidate; also the Rev. John Foster, previous to the settle-

ment of the Rev. Preserved Smith. After Mr. Smith's first dismissal from Rowe, Rev. Freeman Sears, who was afterwards settled and died at Natick, preached and was invited to settle as pastor, but declined. Afterwards, Rev. Josiah W. Canning, now of Gill, preached, and then a Rev. Mr. Phelps, and then a Rev. Mr. Holman. In January, 1807, the Rev. Jonathan Gilmore was invited to settle as pastor, and he accepted the invitation, and a council was called to settle him, but did not see fit to do it. This church had two pastors while it remained an Orthodox church; and one of them was resettled over the same church.

PASTORS. 1.* REV. PRESERVED SMITH was ordained as the first pastor of this church, Nov. 21, 1787, and Rev. Robert Hubbard of Shelburne preached the sermon; and, after a ministry of about sixteen years and a half, he was dismissed, May 30, 1804; and was resettled as pastor of this church, Dec. 2, 1812, and Rev. Jonathan Grout of Hawley preached the sermon, which was published; and after an additional ministry of about twenty years requested a release from pastoral service, March 10, 1832, but was never regularly dismissed by a council. Both periods of his ministry in Rowe amounted to about thirty-six years. After leaving Rowe the first time, Mr. Smith was settled as pastor of two churches in Mendon, Oct. 2, 1805, and was dismissed from there, Oct. 20, 1812.

The following extracts are from a biographical sketch of Mr. Smith, by his son, Rev. Preserved Smith, now of Deerfield, published in 1852: "He was born in Ashfield, Mass., June 25, 1759. He was the sixth in descent from Rev. Henry Smith, who came from England and was settled in Wethersfield, Ct., in 1641. There is a tradition, on which much reliance can be placed, that Rev. H. Smith had a son born while on the passage to this country, and from that circumstance he called his name PRESERVED, a name that has been retained in the line of his descendants. His father was Elder Ebenezer Smith, who was many years a pastor of the

Baptist church in Ashfield, Mass. He lived to the advanced age of 90, and was a preacher in the Baptist denomination 72 years. He was married to Miss Remember Ellis, who is said to have been a person of uncommon worth. When the nuptial day arrived, he took his bride behind him on horse-back, and went from Ashfield (then Huntstown) to Deerfield to have the ceremony performed, there being no minister or magistrate nearer. His father rode another horse before them with his gun to guard them from the Indians. This was in 1756, six years after the settlement of the town. * * *

“ His early education was much neglected. The schools at that period were imperfectly taught, and only a few weeks during the year. Dilworth's spelling book, and the Psalter, being the principal books used in the primary stages of education. He early discovered a thirst for knowledge; read the books that came in his way, and, when in the field at work, he would seize every leisure moment in exercising himself in arithmetic by the use of a piece of chalk on a log, or a piece of bark. It was at that early period that he met with a Latin grammar. It greatly excited his curiosity, and he resolved from that hour, that, if his life were spared him, he would acquire the knowledge of the language, of which that little elementary work was the key. * * * When the revolutionary war commenced, he was sixteen years of age. He immediately entered the army and served five campaigns a soldier in the militia department. He was not called into any actual engagement, but once participated in a skirmish when the army of General Gates and that of General Burgoyne lay side by side on the banks of the Hudson. In 1825, when in company with a friend, he reviewed the grounds which were the scenes of the most interesting events during the Revolution, and saw the identical pine tree which sheltered him from the balls of the enemy, which lay concealed behind a fortification. The recognition of this old friend, after a lapse of forty-eight years, to which he had

been probably indebted for the preservation of his life, deeply affected him. * * * Leaving the army when he was nineteen years of age, he bought his time, as it is called, of his father, and set out in the world for himself, with nothing to begin with save his hands and his health, and blessed with a constitution unusually firm and inured to hardship. He purchased a lot of land, and on this he commenced his labors for himself. With the proceeds of the first crop of grain he was enabled to pay for the purchase, then having an opportunity to sell it at a handsome advance, he was not long in deciding what to do. He immediately set about fulfilling the desire prompted several years before by the Latin grammar already alluded to. He commenced the study of the languages with reference to preparation for college under the instruction of Rev. Mr. Hubbard of Shelburne. His preparation was made partly with this gentleman, and partly under the instruction of Rev. Mr. Murdock of Pawlet, Vt."

He graduated at Brown in 1786; and studied theology under the instruction of Rev. John Emerson of Conway; was licensed by the Hampshire Association in the spring of 1787. In January, 1788, he was married to Miss Eunice Wells, the youngest daughter of Col. David Wells of Shelburne, by whom he had two children, Rev. Preserved Smith, Jr., and Mr. Royal Wells Smith, a graduate of Williams College in 1818, who died while preparing for the ministry, on a visit to Shelburne, Sept. 8, 1820, aged 21. Becoming a Unitarian, Mr. Smith withdrew from Franklin Association, Feb. 9, 1821. He was the first person from Ashfield who obtained a collegiate education. He published two Masonic discourses, and the farewell sermon he preached at Rowe in 1804.

From the abridgment of the biographical sketch of Mr. Smith, contained in the History of Mendon Association, the following is inserted: "He was a great student through life, and, in the last twenty years of his ministry, much devoted

to the study of the scriptures, especially in the original, and various translations. His sermons were mostly extemporaneous, rarely writing them in full; and they were replete with fresh thoughts from his richly stored mind. His theological views for many years might be termed *Trinitarian Arminian*; but, towards the close of his ministry, he discarded the Trinitarian dogma, yet he did not like to be called Unitarian. He thought that the name given to the disciples at Antioch is the true name by which the followers of Christ ought to be called. Mathematics and astronomy were his favorite studies for relaxation. For controversial theology he had no taste. His love of free inquiry led him to advocate freedom of action, and oppose combinations for their tendency to abuse of power. In manner, he was affectionate and sincere; in conversation, affable, entertaining, and full of anecdote—and serene in his old age.”

After his dismissal from Rowe the second time, Mr. Smith lived with his son, who was then pastor of the Unitarian church in Warwick, and died at Warwick, Aug. 15, 1834, aged 75. The following scriptural epitaph is inscribed on his gravestone in the burial ground in Warwick: “Remember them who have spoken unto you the word of God, whose faith follow, considering the end of their conversation. Heb. xiii. 7.” His widow died July 13, 1847, aged 83. According to previous agreement and arrangement, Mr. Smith preached a sermon in Buckland, Sept. 4, 1815, on the subjects and mode of baptism, which was immediately followed by one from Rev. George Witherell, a Baptist minister of Coleraine, on the same subject. Mr. Witherell’s sermon was published.

2. REV. JONATHAN KEITH was settled as the second pastor of this church, during the interval between Mr. Smith’s two pastorates in the town, Jan. 6, 1808, and the sermon was preached by the Rev. James Thompson of Barre; and after a ministry of about four years was dismissed, Jan. 10, 1812.

Mr. Keith was born in Bridgewater, (Titicut Parish) Jan. 16, 1782; graduated at Brown in 1805; studied theology with Rev. Dr. Perez Forbes of Raynham; and after leaving Rowe, preached some at Dorchester, at Barrington, R. I.; and has lived at Newport, R. I., and Providence, R. I., fifteen years; in 1847 removed to Raynham, where he now resides. Since leaving the ministry he has been a teacher and a horticulturist.

The *two* pastors of this church, who were settled while it was Orthodox, were dismissed; one of them is living; one became a Unitarian; and the average length of their ministry in Rowe was about twenty years. For an account of the pastors settled over the first Congregational church in Rowe after it became Unitarian, see the account given of the Unitarian church and its pastors in Rowe.

SECOND CHURCH. The second Congregational church, and now the only Orthodox Congregational church in Rowe, was formed, April 10, 1833, with only three members. This small church and society worshiped for a time in a *barn* fitted up for the purpose, and the author once administered the communion to this church in that barn. Their first and present Meeting-house was built in 1834. The amount given by this people to benevolent objects in 1852 was \$13 45. The number in the Sabbath school in 1852 was thirty-five. The church in 1853 numbered twenty-eight. In the twenty years and a half since this church was organized, it has been destitute of a settled ministry about thirteen years and a half, and has had a settled pastor about seven years. This church has been supplied by the following ministers among others, viz.: Rev. Erastus Dickinson and Rev. Samuel Ware, previous to the settlement of a pastor; and Rev. Noah Cressey, who supplied in 1851; and Rev. Jeremiah Pomroy, who has been their stated supply since 1851. This church and people began to receive missionary aid to support the gospel in 1833, and have received \$2,550. They have suffered greatly by the

removal to other places of many of their important and valuable members. They have had three pastors settled.

PASTORS. 1. REV. JOHN C. THOMPSON was ordained as the first pastor of this church, Oct. 28, 1835, and the sermon was preached by Rev. Wales Tileston; and after a ministry of nearly two years was dismissed, June 19, 1837. Mr. Thompson was born in Heath, Sept. 27, 1804; graduated at Amherst in 1829; studied theology in part at Andover; was licensed by Franklin Association, Jan. 27, 1835; after leaving Rowe, was installed as pastor in Goshen, Oct. 4, 1837, and Rev. Horatio Bordwell of Oxford preached the sermon; was dismissed from Goshen, Oct. 19, 1842; from a failure of health retired from preaching and occupied a farm in West Springfield for three years; in 1846 was an agent of the Franklin County Bible Society for six months; then preached as a stated supply a year and a half in Halifax; has preached more or less, since then, as health would allow; now resides in Holyoke, and is supplying in Montgomery.

2. REV. ANDREW GOVAN was installed as the second pastor of this church, Sept. 5, 1838, and the sermon was preached by Rev. Dr. Chandler, and was published; and after a ministry of about four years was dismissed, Aug. 29, 1842. Mr. Govan was born in Glasgow, Scotland, March 5, 1794; graduated at the University of Glasgow in 1817; finished his theological studies in the divinity department of the University in that city in 1823; was licensed by the Relief Presbytery of Glasgow in October, 1823; embarked for the United States in August, 1827; preached in Clintouville, N. Y., two years; settled as a pastor in Barnet, Vt., Oct. 22, 1829, and Rev. D. Sutherland preached the sermon; and was dismissed from there, Sept. 5, 1832; installed as pastor at Lancaster, N. H., Oct. 24, 1832, and Rev. Silas McKeen preached the sermon; and was dismissed from there in a few years, and settled in Rowe; after leaving Rowe went to Michigan, in 1842; has preached in

Byron and many other places in that State ; during his residence of eleven years in Michigan,ⁿ under his labors two hundred have been received to the church, \$1000 raised for benevolent purposes, four churches organized, and three houses of worship built. Under his ministry in Barnet, Vt., a revival was enjoyed, in which about fifty gave evidence of becoming christians. Mr. Govan buried his first wife in Barnet, Vt. He is now preaching in Fentonville, Genesee Co., Michigan.

3. REV. BENJAMIN F. CLARKE was installed as the third pastor of this church, June 7, 1849, and after a ministry of about a year and a third was dismissed, Oct. 23, 1850. Previous to his settlement as pastor of this church, Mr. Clarke had supplied them since 1842. For a further notice of him, see the account of the Congregational pastors in Buckland, where he was first settled as a pastor.

The *three* pastors of this church have all been dismissed ; all of them are living ; and the average length of their ministry in Rowe has been about two years and a third.

CONGREGATIONAL PREACHERS ORIGINATING FROM ROWE.

1.* *Rev. Joseph W. Clary* was born in Rowe, November, 1786 ; and was the son of Dr. Isaac Clary, the first physician of Rowe ; in early life he, with his father's family, removed to Hartford, N. Y. ; graduated at Middlebury in 1808 ; finished his theological studies at Andover in 1811 ; was ordained as pastor at Dover, N. H., May 7, 1812, and was dismissed from there, Aug. 6, 1828 ; was installed at Cornish, N. H., in November, 1828, and was dismissed from there, Oct. 25, 1834 ; and died in Cornish, N. H., April 13, 1835, aged 48 ; and his remains were re-interred at Dover, N. H., Dec. 19, 1835. He expired suddenly without a struggle or a groan. On his death-bed he said : " What a sorry appearance should I make in heaven without the righteousness of Christ ? " When a brother in the ministry said to him : " You are willing that the glory of your salvation should

rest on the merits of Christ," he replied, with peculiar emphasis and emotion: "From beginning to end, Amen." He observed he had "had a great dread of death, but the thought had occurred to him lately, that he might find it very different from what he had anticipated. It might be nothing."

Dr. Tufts, the clerk of Dover church, makes the following record of him: "His sermons were ably written; his piety elevated; his doctrine sound; his disposition kind and forgiving, and his mind remarkably pure. He sowed much good seed in this place, and his memory is cherished with great affection by many here. He rests in peace. The council that dismissed him from Dover made the following record, viz.: 'They do not find the separation to have been occasioned by a neglect of duty on his part, nor by want of affection or respect on the part of the people.'"

The parish, at his dismissal, voted to give him a thousand dollars, and paid it. Rev. David Root, a pastor of Dover church, in a bicentennial sermon preached there, Nov. 29, 1838, says of him: "Mr. Clary was a good and pious man, a serious and faithful pastor, and an excellent and able sermonizer." Rev. Mr. Sperry, his fellow student, says of him: "In his theological studies he took a great interest, and was unwearied in his endeavors to become a scribe well instructed. He endeavored to be thorough in his acquisitions; to dive deep and bring up precious pearls. It was his aim to become an accurate and safe guide, rather than an eloquent and popular preacher." Says Rev. Jonathan French, then of Northampton, N. H., in a sermon preached at the re-interment of Mr. Clary's remains at Dover, "The spiritual interests of this people, and the prosperity of the Redeemer's kingdom in this place, were very dear to him." On his gravestone at Dover, N. H., is the following inscription, viz.: "This stone is erected by the first church in Dover, in grateful remembrance of the exemplary piety and faithful ministerial labors of the Rev. Joseph W. Clary, who, for more than sixteen years, was

their beloved pastor." A son of Mr. Clary, Rev. Timothy F. Clary, is a Congregational pastor in Thetford, Vt.

2. *Rev. Noah Cressey* was born in New Salem, N. H., April 9, 1777; in early life he removed with his father's family to Tolland, Ct.; and, when eight or nine years old, he removed to Rowe, where he lived till he was about eighteen years of age, when he removed to Charlemont. Mr. Cressey graduated at Williams in 1805; studied theology with Rev. Dr. Packard of Shelburne; and was licensed by Franklin Association, Aug. 13, 1806. He was ordained as pastor in Norway, Me., Sept. 20, 1809, and Rev. John Dutton of N. Yarmouth, Me., preached the sermon; and he was dismissed from there in 1819; was installed as pastor at North Yarmouth, Me., in 1820, and Rev. Jonathan Greenleaf of Wells, Me., and now of Brooklyn, N. Y., preached the sermon; and was dismissed from there in eight years; since which time he has not been settled in the ministry. He has labored as a Home Missionary in several States of the Union. He preached three years in the counties of Windsor, Caledonia, and Orleans, Vt.; three years in Steuben County, N. Y., in 1839, 1840, and 1841; preached in 1843 and 1845 in Livingston and Clinton counties, Mich.; in 1848 and 1849 preached in the counties of Dodge, Walworth, and Rock, Wis.; in 1851 preached some in Rowe; has made it his home for several years past in Portland, Me., where he now resides. He has published one sermon and several poems.

3. *Rev. Preserved Smith, Jr.*, was a son of Rev. Preserved Smith, the first pastor in Rowe, and was born in that town in 1789; graduated at Brown in 1812; studied theology with his father, with Rev. Jonathan Grout of Hawley, and with Rev. Dr. Packard of Shelburne; was licensed by Franklin Association, Sept. 16, 1813; was ordained as pastor of the Unitarian church in Warwick, Oct. 12, 1814, and closed his labors there, after a ministry of thirty years, Oct. 12, 1844; then preached for several years in Pembroke;

and then removed to Deerfield, where he now resides. Mr. Smith became a Unitarian minister after being licensed.

4. *Rev. Sereno W. Streeter* was born in Rowe, Dec. 10, 1810; studied at the Oneida Institute in Whitesborough, N. Y., from 1830 to 1832; studied a year and a half in the Literary Department of Lane Seminary, Cincinnati, Ohio; studied theology one year in Lane Seminary, and two years at the Oberlin Institute in Ohio, and completed his theological studies in 1836; preached about three years in Madison, Lake County, Ohio; was settled as pastor in Austinburgh, Ash-tabula County, Ohio, in February, 1841, and the sermon was preached by Rev. Reuben Tinker of Westfield, N. Y.; and was dismissed from there in 1848; was settled in Henrietta, N. Y., in 1848, and still continues in that place. Mr. Streeter was married to his first wife, who was Miss Mary Williams of Ware, in 1838, and who deceased about ten years since; and was married to his second wife, who was Miss Sarah J. Willard of Wilton, Me., in 1844. By his first wife he had a son and a daughter, and, by his second wife, three sons.

Rev. William S. Langdon, born in Bethany, Penn., in 1818, went to Rowe in 1833 and resided there about three years; became a Cumberland Presbyterian minister, and is now a physician, and an associate editor of "The Ladies' Pearl," in Nashville, Ten.

Of the *four* Congregational preachers reckoned as sons of Rowe, three were graduates; three were born in Rowe; one became a Unitarian; and three are now living.

OTHER DENOMINATIONS.

BAPTISTS. The Baptist church in Rowe was organized, July 15, 1810, with twenty-seven members; and, in 1853, the number of members was fifty-nine. The following pastors and preachers have supplied them, viz., Rev. Samuel Carpenter, Rev. Arad Hall, Rev. Edward Davenport, Rev. Nathaniel Ripley for five years, Rev. B. F. Remington,

Rev. James Burke for three years, and Rev. George Carpenter since 1851.

METHODISTS. A Methodist class was formed in Rowe by preachers sent from the New York Conference in 1800, of 10 or 12 members; and, by 1828, was increased to 60 members; and a meeting-house was built by this denomination in 1828. The following preachers have supplied this people viz., Revs. Elijah Ward, Timothy Carpenter, Samuel Carpenter, Shadrach Bostwick, Peter Van Nest, Michael Coate, Joseph Mitchell, Joseph Crawford, Freeman Bishop, Elijah R. Sabin, Daniel Ostrander, Daniel Brumley, C. Hammond, J. W. Lewis, William Bordwell, Edward A. Manning, L. B. Clarke. They have no preaching at present. From Rowe have originated the two following Methodist preachers, viz., Rev. Laban C. Cheney and Rev. David Todd.

UNITARIANS. The Unitarian church in Rowe was originally Orthodox; and is supposed to have been organized about 1774, with nine members. It became Unitarian within a half century past; and since then has had the following pastors settled over it: Rev. William L. Stearns was settled, Jan. 29, 1833, and was dismissed, Dec. 14, 1849; Rev. Stilman Barber was settled, June 12, 1850, and relinquished his pastoral charge in 1852; and Rev. Sumner Lincoln now supplies the church. Two Unitarian preachers originated from Rowe, viz., Rev. Festus Foster, who was a pastor in Petersham from Jan. 13, 1802, to Dec. 1, 1817, and who died in 1846, aged 69; and Rev. Preserved Smith, Jr., who was licensed as Orthodox, but became Unitarian, and preached in Warwick and Pembroke, and now resides in Deerfield.

SUMMARY of preachers originating from Rowe: Orthodox Congregationalists, 4; Methodists, 2; Unitarians, 2. Total, 8.

SHELBURNE.

The territory comprised in this town was once included in the township of Deerfield. Previous to its settlement, it was familiarly called the "Deerfield Pasture," and it was then supposed that the place was so mountainous, and the land so rocky and poor, it would never be inhabited, but would only answer to furnish pasturage and fuel. Afterwards, and until the time of its incorporation, it was more generally called "Deerfield North West." When it was incorporated, June 21, 1768, it was named Shelburne, in honor of Lord Shelburne, of England, who, according to tradition, sent over a large and valuable bell as a present to the town for its tribute of respect to himself. The bell, as tradition says, was captured in Boston by the British in the revolutionary war, and never reached Shelburne. The first two settlements in the town probably were made near Shelburne Falls, a little previous to 1756. At an early stage of the French and Indian war these settlements were deserted, and were not re-occupied till 1760. The first *permanent* settlements in the place, it is supposed, were commenced in that year. The population of the town in 1850 was 1239. In this town have been organized six churches, viz., two Orthodox Congregational, two Baptist, one Methodist, and one Unitarian, and a Universalist society.

CONGREGATIONALISTS.

FIRST CHURCH. The precise date of the organization of the first Orthodox Congregational church cannot be ascertained with certainty. There is some probability that it was formed about 1770, with twelve members. A few leaves of the earliest records of the church being lost, the circumstances of its origin are not known. The existence of the church is recognized in the town records as early as July, 1772. The first religious meetings were held in the dwelling-house

of Mr. Daniel Nims. The town voted, March 13, 1769, to build the first *Meeting-house*—a log house—which was located about half a mile north of the present Congregational house, and a few rods south of the location of the second Congregational house. Nov. 6, 1771, the town “voted to repair the log meeting-house, to plaster up the cracks with mortar, to make a door, to obtain three windows, and to make a pulpit.” The second meeting-house was built in 1773, and was located about half a mile north of the present Congregational house, and was demolished in 1832. This house was not entirely finished, nor was the steeple built, nor was a bell provided till some years after the erection of the frame. The town voted, Feb. 2, 1786, to provide a “*Conch shell*,” to notify people of the time of public worship, and to hire a person to sound it. The third meeting-house was built in 1832, and was located where the present Congregational house stands, and was accidentally consumed by fire on the Sabbath, March 9, 1845, while the people were assembled for public worship. The fourth and present meeting-house was built in 1845. *Revivals*, more or less extensive, have been enjoyed by this people as follows, viz., one in 1786, and 16 were added to the church; one in 1801, and 41 were added; one 1819, and 46 were added; one in 1831, and 80 were added; one in 1840, and 21 were added; and one in 1847, and 10 were added. *Councils* have been called by the church for the settlement of difficulties as follows, viz.: one, Oct. 10, 1780; one, Oct. 10, 1786; one, Jan. 27, 1796; one, Aug. 8, 1796; and one, Sept. 10, 1811. The amount contributed by this church and people for benevolent objects in 1853 was \$335 24. The number in the Sabbath School in 1852 was 200. The church in 1853 numbered 125.

Among the ministers who supplied this church and people, when they had no settled pastor, were the following, viz.:—Rev. Robert Abercrombie of Pelham, in 1768; Rev. Mr. Wyeth in 1770; Rev. Mr. Marrett, about the same time;

Rev. Jonathan Bird in 1771; Rev. Caleb Hotchkiss in 1772; all of whom preached before the settlement of the first pastor; and between the pastorates of the first and second pastors, Rev. H. Dow in 1789; Rev. Sylvester Sage in 1790; and between the pastorates of the second and third pastors, Rev. Micah Stone and Rev. Abraham Barfield an Englishman, in 1797. This church gave a call to Mr. Hendrick Dow, July 14, 1789, to settle as pastor, but he was not settled. On the 6th of May, 1790, the church met in reference to inviting Mr. Sylvester Sage to settle as a pastor; and 22 voted for him and 22 against him. The church met, April 2, 1798, to invite Rev. Abraham Barfield to settle as a pastor, but concluded to defer action till they should hear from the Association respecting his credentials. The report of the Association being adverse to Mr. Barfield, he was not invited to settle.

In the eighty-three years since this church was probably organized, it has been destitute of a settled ministry about eight years, and has had settled pastors about seventy-five years. This church has had four pastors.

PASTORS. 1.* REV. ROBERT HUBBARD was settled as the first pastor of this church, Oct. 20, 1773, and Rev. Enoch Huntington of Middletown, Ct., preached the sermon, which was published and is extant; and after a ministry of about fifteen years in Shelburne, died while pastor of the church, at Middletown, Ct., Nov. 2, 1788, aged 45. Mr. Hubbard was born in Middletown, Ct., Sept. 11, 1743; graduated at Yale in 1769; studied theology with Rev. Enoch Huntington of Middletown, Ct., and was settled in no place except at Shelburne. "He was exemplary in his piety, and as strict in the observance of the Sabbath as the Puritans, who sailed in the Mayflower. He received a religious education from an excellent mother, who was distinguished for her benevolence and kindness to the poor." He died with pulmonary consumption. He was married to Miss Lucy Hubbard, Feb. 3, 1782, who was married after Mr. Hubbard's death to Mr.

Theodore Barnard, and was deranged many years, and died Nov. 6, 1823, aged 68. Mr. Hubbard's oldest son, Robert, was a minister, and died in Canisteo, N. Y., May 24, 1840, aged 57; his second son, Elihu, died July 10, 1790, aged 5; and his daughter, Mary, died July 4, 1808, aged 22. On Mr. Hubbard's gravestone at Middletown, Ct., is the inscription, "Blessed are the dead who die in the Lord." On the monument erected to his memory in Shelburne, is the following inscription, viz.: "This monument is erected by the town of Shelburne in memory of Rev. Mr. Robert Hubbard, first pastor of the church of Christ in this place, who died at Middletown, Nov. 2, 1788, ætat. 45, much lamented by his surviving friends and the people of his charge, who enjoyed in him a pattern of family piety and order, an affable, courteous neighbor, and in human view a zealous, faithful minister, who was an example in faith, conversation, and doctrine." "Go thou and do likewise."

2.* REV. JESSE TOWNSEND was settled as the second pastor of this church, March 21, 1792, and Rev. Mr. Seldon of Chatham, Ct., preached the sermon; and after a ministry of about five years was dismissed, April 12, 1797. Mr. Townsend was born in Andover, Ct., in 1765; graduated at Yale in 1790; studied theology with Rev. Dr. Lockwood of his native place; after leaving Shelburne, he preached in various places in New York, Illinois and Missouri, and died of an affection of the heart, in Palmyra, N. Y., July 14, 1838, aged 72.

The Greenfield Gazette of July 16, 1798, says: "Rev. Jesse Townsend was installed June 20, 1798, in New Durham, N. Y., a place where fifteen years ago, no vestiges of civilized life were to be seen, but which has now become a well populated village; and sacred services were performed in a decent meeting-house, and in the presence of about a thousand spectators." He was pastor in that place about thirteen years. He preached in Canaan, N. Y.; then in Madison, N. Y., about five years; then had charge of an

academy in Utica, N. Y., one year; about 1816 removed to Palmyra, N. Y., where he preached three years; in 1821 removed to Illinois, and preached there and in Missouri about five years; returned to Palmyra, N. Y., in 1826; and preached in Sodus, N. Y., four years, where a revival of religion was enjoyed under his labors; about 1831 he returned to Palmyra, N. Y., where he lived till his death, supplying vacant churches in the vicinity.

The following obituary notice of him was published in the *New York Observer and Evangelist*:—"As a pastor, he was most faithful and affectionate, and unwearied in his efforts for the salvation of his people. His views of theology were always clear, and though he belonged to the old school of New England divines, there was always a readiness on his part to favor such measures of the day, whether new or old, as were instrumental in the salvation of souls.

"During the whole course of his ministry, it can scarcely be said that he had an idle hour. He was proverbially an early riser, and in this secured much valuable time for his study and his pen. It may be to this habit, under God, that we are to ascribe his uniform good health, even to the last years of his life. Beside his parochial duties, he has, it is believed, at all times, had young men under his tuition pursuing their studies preparatory for college. Of these, the greater part have entered the ministry; and while some have gone to their rest, others are still laboring in this and pagan lands in the service of their Master. Amid all the varied occupations which engaged his attention, he found time also to write an abridgment of Milner's Church History, which has been extensively and favorably known.

"In 1816 he removed to Palmyra, and after a residence of four years, he again removed with his family and settled in the State of Illinois. Here he also continued his labors, and accepted a commission from the American Home Missionary Society, which he discharged with great fidelity, devoting part of his time to Illinois and part to Missouri. He was, it is believed, the first Presbyterian clergyman resident in those

States. After a few years' residence, he returned to Palmyra, since which time, though he has not been settled over any congregation, he has most of the time had a stated charge, and continued his labors until near his death.

"In this afflictive bereavement, judgment and mercy have met together. His painful and somewhat protracted illness was borne with patience and resignation. Many and precious were the testimonies which fell from his lips, alike honorable to religion, and expressive of his confidence in God. It was affecting to witness his frequent renunciation of himself and of his own righteousness. Jesus Christ crucified was all his hope and all his salvation. Well is it remembered with what tones of interest he said, 'Pray for me, that I may have a clear and *comprehensive and gospel view of the character of Christ.*' At another time he was heard to say, while praying for himself, 'O Lord, keep me from placing any dependence in anything but the riches of thy grace manifested in Jesus Christ.'

"His feelings in prospect of death were marked by all the submission and hope which his previous life would be likely to inspire. Never a word of distrust, or doubt, or complaint, is known to have escaped his lips. He longed to depart. 'Hitherto,' said he, 'I have seemed to draw back, but not so in this sickness: *I can now go promptly forward, trusting in the precious Saviour.*' At times he seemed to be in haste to be gone. 'My soul,' he would say, 'lingers about these mortal shores, and makes a long delay.' Early in the morning of the day when his happy spirit took its flight, in language almost prophetic of his speedy removal, he repeatedly exclaimed, 'The day breaketh, let me depart; the day breaketh, let me depart.' The last words he was heard to utter were, 'Jesus has washed my sins away.' Thus he lived, and thus he died."

"The gospel was his joy and song
E'en to his latest breath;
The truth he had proclaimed so long,
Was his support in death."

Mr. Townsend had three sons and one daughter, all of whom are living.

3. REV. THEOPHILUS PACKARD, D. D., was settled as the third pastor of this church, Feb. 20, 1799, and Rev. John Emerson of Conway preached the sermon; and his nominal relation as pastor of the church has continued to the present time, a period of about fifty-five years, though he ceased to perform official duties as a pastor, Feb. 20, 1842, and since 1846 has resided in South Deerfield. He was born in North Bridgewater, March 4, 1769, and at the age of five years removed to Cummington; graduated at Dartmouth in 1796; studied theology with Rev. Dr. Asa Burton of Thetford, Vt. He has published several occasional sermons. He received his doctorate from Dartmouth College. He was a member of the Board of Trustees of Williams College from 1810 to 1825; and one of the overseers of the Charity Fund of Amherst College from 1821 to 1835, and has been one of the Trustees from 1832 to this time. He represented the town of Shelburne in the Legislature of Massachusetts in 1830 and in 1839. He married Miss Mary Tirrill of Abington, Feb. 9, 1800. He has had eight children, two sons and four daughters, five of whom are living. His oldest son was settled as colleague pastor with him, March 12, 1828.

He is the fourth generation from Samuel Packard, who was the progenitor of the Packards in this country. Mitchell's Genealogical History of Bridgewater says: "Samuel Packard and his wife and child came from Windham, near Hingham, in England, in the ship called 'The Diligent of Ipswich, 133 passengers, John Martin, master,' and settled in Hingham in 1638; he thence came to West Bridgewater, and died about 1684. In the early records both at Hingham and Bridgewater the name is written *Packer*, and was here formerly invariably pronounced so. The name on the town records was also sometimes written Peckar, Pecker, Peckard, and Peckerd, but by the family has been generally written Packard."

In the early part of his ministry, when Academies were few, he instructed students in his family, and prepared quite a number for college. The following is a list of thirty-one students whom he instructed in *theology*, and who became preachers of the gospel. Their names are arranged in the order of time in which they lived and studied with him:—

- *Freeman Sears, in 1805, died in Natick, June 30, 1811, 32.
- Noah Cressy, “ 1806, was living in Portland, Me., in 1853.
- *John Alexander, “ 1807, died in Groton, N. Y., Aug. 28, 1830, 65.
- Urbane Hitchcock, “ 1808, was living in Ware in 1853.
- A. Chandler, D.D., “ 1808, a pastor in Greenfield in 1853.
- *Robert Hubbard, “ 1809, died in Canisteo, N. Y., May 24, 1840, 57.
- Ira M. Olds, “ 1809, was living in South Lyon, Mich., in 1853.
- *Jephthah Pool, “ 1809, died in Troy, O., March, 1814.
- Rufus Pomeroy, “ 1809, was living in Otis in 1853.
- Byram Green, “ 1810, was living in Sodus, N. Y., in 1853.
- *Ezra Fisk, D. D., “ 1810, died in Phil., Pa., Dec. 5, 1833, 49.
- *Lyman Barrett, “ 1810, died in Greenfield, O., Sept. 13, 1842, 62.
- William B. Stowe, “ 1812, was living in Ridgefield Corners, O., in 1853.
- *Oliver Plympton, “ 1813, died in Peru, Vt., May 25, 1814.
- Samuel Parker, “ 1813, was living in Ithaca, N. Y., in 1853.
- *James Jewell, “ 1813, died in West Durham, N. Y., in 1825.
- William Goodell, “ 1813, was living in Elmira, N. Y., in 1853.
- Roswell Hawks, “ 1813, was living in South Hadley, in 1853.
- *Asa Brooks, “ 1814, died in Clarksburg, Va., Dec. 1834.
- *Pliny Fisk, “ 1815, died in Beyroot, Asia, Oct. 23, 1825, 33.
- Caleb Clark, “ 1815, was living in Truxton, N. Y., in 1853.
- Nathaniel Latham, “ 1816, was in Troy, O., in 1849.
- Luke Bowen, “ 1816, was in Strongsville, O., in 1853.
- *Stalham Clary, “ 1823, died in Hopewell, N. Y., Nov. 25, 1831, 49.
- Hiram Smith, “ 1823, was living in Castalia, O., in 1853.
- T. Packard, Jr., “ 1823, in Shelburne in 1853.
- Horatio Flagg, “ 1826, was living in Coleraine in 1853.
- Moses Bradford, “ 1826, a pastor in Grafton, Vt., in 1853.
- John Eastman, “ 1833, a pastor in W. Hawley in 1853.
- Josiah D. Crosby “ 1833, was in Ashburnham in 1852.
- Erastus Dickinson, “ 1834, a pastor in Colchester, Ct., in 1853.

The fiftieth anniversary of his ordination in Shelburne was publicly celebrated in the place, Feb. 20, 1849. The sermon preached on the occasion was published.

4. REV. THEOPHILUS PACKARD, JR., was ordained as the fourth pastor of this church and as associate pastor with his father, March 12, 1828, and Rev. Dr. Heman Humphrey, then President of Amherst College, preached the sermon on the occasion. His ministry in Shelburne was nearly twenty-six years. He was, at his request, dismissed from there, Dec. 6, 1853. He was born in Shelburne, Feb. 1, 1802, the son of Rev. Dr. Theophilus Packard; studied two years at Williams' College, and graduated at Amherst in 1823; studied theology with his father, and in 1824-5 at Princeton, N. J.; and was licensed by Franklin Association, Oct. 3, 1826. Previous to his settlement in Shelburne he preached for short periods in West Hawley, Bernardston, Greenfield 2d Parish, Gill, Wilmington, Vt., Florida, and two months in 1827 in the service of the Massachusetts Home Missionary Society in Tisbury on Martha's Vineyard. While a settled pastor in Shelburne, he supplied, in connection with his father, vacant churches in the vicinity for about thirteen years from 1828. They preached alternately more or less in the following places, viz., Bernardston, West Hawley, Greenfield, 1st and 2d parishes, Goshen, Erving, Orange, Whately, Conway, South Deerfield, Plainfield, Coleraine, Cummington, Charlemont. From December, 1833, to June, 1834, he officiated as Secretary and Chaplain of the Boston Seamen's Friend Society; and for two months in 1834 supplied Rev. Dr. Codman's church in Dorchester, during his absence in Europe.

Since his dismissal from Shelburne, he has supplied the Congregational church at Shelburne Falls.

The church and society in Shelburne have been supplied a part of the time since the dismissal of their last pastor by Mr. Joseph B. Johnson of Boston, whom they invited in March, 1854, to settle as their pastor; but he declined the invitation.

Of the *four* pastors of this church two were dismissed;

two are living ; and the average length of their ministry in Shelburne was about nineteen years.

SECOND CHURCH. The second Orthodox Congregational church in this town was organized at Shelburne Falls, March 6, 1850, with 44 members. The first and present Meeting-house of this people was dedicated on the day of the ordination of their first pastor, Feb. 19, 1851. This people maintained public worship by themselves for some months previous to the formation of their church, and occupied a hall for this purpose. Rev. Marshal B. Augier supplied them for a short time ; and Rev. George F. Bronson then supplied them, and was soon ordained as their pastor. The amount raised by this people for objects of benevolence in 1853 was \$112 79. The number in the Sabbath School in 1852 was 150. The church in 1853 numbered 77. This church has been organized nearly four years, and has been supplied with a settled pastor nearly three years. This church has had but one pastor.

PASTOR. REV. GEORGE F. BRONSON was ordained as the first pastor of this church, Feb. 19, 1851, and Rev. Dr. Edward Hitchcock, President of Amherst College, preached the sermon ; and after a ministry of about two years and nine months at Shelburne Falls, was dismissed, Nov. 8, 1853. Mr. Bronson was born in Middlebury, Ct., Jan. 21, 1821 ; in preparing for the ministry studied at Phillips Academy, Andover ; never graduated at any college ; studied theology at East Windsor Hill, and finished his course there in 1849 ; was licensed by Hampden Association in 1848 ; preached a short time at Bolton, Ct. : and then began to supply at Shelburne Falls. He was married to Miss Charlotte M. Holt of Andover, Sept. 30, 1850. Mr. Bronson is at present residing at Waterbury, Ct.

Since the dismissal of Mr. Bronson, the church has been supplied by Rev. T. Packard, Jr.

CONGREGATIONAL PREACHERS ORIGINATING FROM SHELBURNE.

1. *Rev. Amariah Chandler, D. D.*, was born in Deerfield, Oct. 27, 1782, and at about five years of age removed to Shelburne. For a further notice of him, see the account of the pastors of the first Congregational church in Greenfield.

2. *Rev. Rufus Childs*, the son of Dea. Israel Childs, was born in Shelburne, April 28, 1819; at about eight years of age removed to Waitsfield, Vt.; never graduated at any college, but pursued classical and preparatory studies at the academies in Jericho, Vt., Montpelier, Vt., Randolph, Vt., and Deerfield, Mass.; finished the regular course of theological study at the seminary in Gilmanton, N. H., in 1844; likewise spent half a year with Rev. Joel Fisk, then of Essex, N. Y., in theological studies; was licensed at Montpelier, Vt., in January, 1844; and was ordained as pastor of the church at Gilmanton Iron Works, N. H., Nov. 6, 1844, and the sermon was preached by Rev. Dr. William Coggsell. Mr. Childs was married to Miss Pamela Hobart, daughter of Rev. James Hobart of Berlin, Vt., in October, 1844. He still continues pastor at Gilmanton, N. H.

3. *Rev. Daniel T. Fisk* was born in Shelburne, March 29, 1819; is the son of Dea. Ebenezer Fisk, and nephew of Rev. Pliny Fisk, missionary to Palestine; graduated at Amherst in 1842; finished the regular course of theological study at Andover in 1846; was licensed by the Andover Association, April 7, 1846; was a resident licentiate at Andover about one year; supplied in Exeter, N. H., St. Johnsbury, Vt., and Williamsburg; was ordained as pastor at (Bellville,) Newburyport, Aug. 18, 1847, and the late Professor Bela B. Edwards, D. D., preached the sermon. Mr. Fisk still remains a pastor in that place.

4.* *Rev. Ezra Fisk, D. D.*, was born in Shelburne, Jan. 10, 1785, and was the son of Simeon Fisk, and a cousin of Rev. Pliny Fisk. He died in Philadelphia, Penn., Dec. 5,

1833, aged nearly 49. Rev. Dr. Ashbel Green read a biographical account of him at his funeral, in the lecture room of the second Presbyterian church in that city, from which the following extracts are taken :—

“The Rev. Dr. Ezra Fisk, whose mortal remains are now before us, was born in the town of Shelburne, State of Massachusetts, in January, 1785; and in Williams College, in the same State, he received his academic education. He was graduated in 1809; having been, during his college course, one of the little band of pious youths, that met frequently for prayer, with a special reference to evangelical missions; and of which the well known and much lamented Mills and Richards were leading members. His classical studies previously to his entering college, and his theological studies afterwards, were prosecuted under the Rev. Dr. Packard, the pastor of a Congregational church in the town of his nativity, and for whom he ever retained the greatest love and veneration, as the man whose early instructions had imbued his mind with those principles, and given him those views, which had effectually preserved him from the pernicious errors in philosophy and theology, which have recently obtained a lamentable currency. Having preached as a licentiate for about a year, he was ordained as an Evangelist in 1810. His labors in this character were principally performed among the numerous destitute congregations then in the State of Georgia; and here, in March, 1812, he entered into the marriage relation with a daughter of the venerable Dr. Francis Cummins. In the autumn of the same year, though debilitated by his residence and labors in the south, he preached as a missionary for some months in this city. In August, 1813, he was permanently settled in the ministry, at Goshen, in the State of New York; so that he appears to have sustained the pastoral relation to his beloved people a little more than twenty years. An affection of the lungs compelled him to intermit the greater part of his ministerial duties in the autumn of 1832, and to seek relief by a

winter's residence in the more genial climate of Georgia. During his absence, he unexpectedly received the appointment of Corresponding Secretary and General Agent of the Board of Missions of the General Assembly; which on his return he declined to accept, under a conviction that his health was not such as would enable him to endure the labors, hardships, and exposures of the appointment. He was recommended in May last, by the Directors of the Western Theological Seminary, to the General Assembly of the Presbyterian Church for the appointment of Professor of Ecclesiastical History and Church Government in that seminary. After his election to the designated professorship by vote of the General Assembly, he visited the seminary at Alleghanytown, and having inspected its state and prospects, he accepted the professorship assigned him. His separation from the beloved people of his pastoral charge was, both to them and to himself, a most trying occasion. His farewell sermon to his brethren of the Presbytery, of which he was a member, is published, and remains to them and the attached people of the congregation that he left, a memorial of his affection, and the depository of his wise counsels. On his way to Pittsburg, he arrived with his wife in this city on Saturday, the 2nd of November last. The evening of the next day, the Sabbath, he preached his last sermon in the lecture room where we are now assembled. His text was Col. i. 12, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." From these words, while addressing his christian brethren, he undesignedly drew his own character, and described the blood-bought inheritance of his Redeemer, of which in a few days he was to be a glorified partaker. * * * A heavenly composure or serenity of soul was vouchsafed him during the whole of his illness. Nor did it in any degree abate, when he knew that he was dying; and it left imprinted on his features, after his spirit had fled from its earthly abode, such a sweetness of expression, as I have

never seen in any other countenance after death. For him the king of terrors had no terror. * * *

“The intellectual powers of Dr. Fisk were of the solid more than of the brilliant kind. His imagination was not the distinguishing faculty of his mind. His imagination was by no means barren—it was fertile ; but its fertility was that of thought, and not that of poetic images and rhetorical figures. His mind was vigorous, penetrating, discriminating and judicious. This was its character. He saw truth with a quickness, perspicacity and depth, that was uncommon ; and hence he could separate and disentangle it from error, with a readiness and accuracy that few possess. His affections were tender and strong, but not violent. * * * Modesty and humility were ever distinguishing features of his character. His integrity was of the most unsullied and unbending kind. He had doubtless adopted the resolution of Job, ‘My heart shall not reproach me so long as I live.’ Hence it was, that he acquired the high estimation which he held in the minds of all honorable men who knew him, and enjoyed the peculiar confidence of his brethren in the ministry. He was a man, whom all who were acquainted with him intimately, knew where they would find him on every question, in which truth and consistency of character and profession were concerned. It was his integrity, prudence, discretion and firmness, mingled with a mildness of manner, and so far as duty would permit, a spirit of accommodation and conciliation, which gave him the extensive influence that he confessedly possessed. His literary attainments were highly respectable. Of the original languages of the Sacred Scriptures, he had acquired a better knowledge and a greater familiarity, than is possessed by most of the clergy of our country. He loved science in almost all its departments ; and in some not often cultivated, he made a desirable progress. In mental philosophy I do not know his superior in the church to which he belonged. He loved this study. It accorded with that close and discriminating investigation to

which his faculties were adapted, and in which he delighted. His was the true Baconian system of philosophy, applied to the mind—a system in which facts and fair inductions from facts stand for everything, and hypotheses and fanciful speculations stand for nothing. Such alone was the philosophy which had charms for our departed friend. He considered a plain declaration of the word of God as establishing a fact, to which all speculation was implicitly to bow and submit, and not to busy itself in perverting, disguising, or endeavoring to explain away the announced fact—a fact resting on the declaration of Him who cannot err. His theology was that of the Protestant Reformation, as embodied in the doctrinal standards of the Presbyterian church. In every department of his theology he was an adept. He had carefully examined its foundations and all its bearings. And he was prepared to defend and maintain the system on the ground both of reason and scripture. The piety of Dr. Fisk was truly eminent. It was not a flighty and fluctuating principle in his mind or in his life. It was a deep, solid, consistent, tender and well considered principle, influencing his judgment and his affections, more than his imagination, and it was carried out into all his connexions and intercourse with the world, directing and animating him in every duty. * * * As a preacher, our deceased brother was in a high degree impressive. He sometimes held his audience in almost breathless silence, and very often melted them into tears; yet his, in general, was not that showy eloquence in which many delight, and consider as the charm of pulpit addresses. His manner indeed was always free and dignified, and solemn and affectionate. But his preaching was peculiarly doctrinal and instructive; followed in almost every sermon with close application, and sometimes with strong appeals to the conscience and the heart. He was abundant in pulpit labors. * * * His preaching was eminently blessed. Few ministers of the gospel have had more seals to their ministry than he. At one period he had a revival of relig-

ion, which continued with very little fluctuation for more than four years. A most remarkable revival, of which he gave me personally an account, took place among the people of his pastoral charge, not long before he was attacked by the pulmonary complaint, which entirely silenced him for a time, and from which he sought and found relief in the journey to the South, from which he returned but a few months since. The preaching and pastoral services of Dr. Fisk falsify completely the wild notion of those, who think that there must be a resort to new measures and a new mode of preaching, if a minister is to expect a revival of religion among his people. He adopted no new measures; he disapproved of them entirely. He used no new modes of preaching. He preached, as I have stated, in the old fashioned way, and in maintenance of old fashioned doctrines—the doctrines taught in the Confession of Faith and Catechisms of our church. To these he steadfastly adhered; these he lucidly explained and powerfully enforced; and these the Lord blessed to bring into his church, not hastily, but after time to examine and prove them, such a number of hopeful converts as are seldom seen to crown the most faithful labors in the service of Him whose blessing alone gives the success. I have been credibly informed, that when Dr. Fisk settled in the congregation of Goshen, the communicating members of his church were in numbers between ninety and a hundred, and that when he left them, they exceeded five hundred; besides more than two hundred who had been dismissed to join other churches, or had been removed by death.”

The following extracts are from an obituary notice of him, published in a paper in Goshen, N. Y.: “Dr. Fisk possessed a clear, vigorous and comprehensive mind. Without culture it would have been remarkable for its acumen, strength and power. It was, however, when its capacities were expanded by the discipline and nurture of the schools, that it shone in its brightest splendor. There may have been, and

doubtless were, riper scholars—many who had drank deeper from the wells of science; instances are rare in which a human mind so judiciously and accurately appropriated to itself the measure of knowledge accumulated. * * * In his pulpit discourses Dr. Fisk followed no particular system closely. He would address indiscriminately the understanding and the feelings, the reason and the passions of men. His sermons, however, in most instances, were strictly practical, and nicely adapted to the varied capacities of his hearers. With the force and energy of a disciplined mind he would first assault the citadel of their understandings, and then, sensible that logical deduction and acute reasoning were singly inadequate to move the hearts and consciences of many, *conclude*, in imitation of the French School of Divinity, by affecting the passions, and melting into contrition and penitence the flinty heart. * * * For twenty years he resided in the midst of us without unnecessarily giving offence to any, and departed for a new sphere of usefulness, accompanied by the universal regret of the church and community. And how could it be otherwise? To a dignity and nobleness of manner and deportment, he added a mildness and sweetness of temper, and benignity of heart, irresistibly fascinating. In imitation of his heavenly Master, while on earth, “he went about doing good.” His sincerity no one ever had cause to doubt; and his deep, fervent piety was indelibly impressed on his life and conversation. In the prime of life; in the midst of honors and usefulness; in the full enjoyment of the confidence of the church, to which he was zealously attached, he has been called to wrestle with the last great enemy, death.”

From another obituary account of him, the following extracts are taken: “He expressed at all times an entire resignation to the will of God, whatever the event of his sickness might be; and felt no reluctance at dying, but what arose from the lonely situation in which his beloved wife

would be left. Frequently he said: "O, how sweet to be with Jesus!" and when questioned on the subject, said repeatedly, that he was perfectly happy in the state of his mind, and had not a doubt of his acceptance with God through Jesus Christ. * * * He died, as he had lived, a calm, firm, humble believer in the precious gospel."

Rev. Dr. W. D. Snodgrass, his successor at Goshen, N. Y., says of him, in a letter to the author: "He was regarded here as an eminently pious, discreet and faithful pastor. There were added to the church during his pastorate 539 members, including the fruits of two interesting revivals. And during the same period 829 adults and infants were baptized." Mr. John S. Crane, a trustee of his church, says of him: "He was a faithful, laborious and useful pastor. He was the instrument in saving a large number of souls; and was universally beloved."

Rev. Dr. Archibald Alexander, late Professor in the Theological Seminary at Princeton, N. J., once related the following anecdote in reference to Dr. Fisk: "In attending Commencement at Dartmouth College, in 1801, I became acquainted with Rev. Dr. Packard of Shelburne, Mass.; and in travelling with him on horseback down the Connecticut river, my horse becoming lame, he invited me to go and spend a few weeks with him in his parish, so that my horse might recruit. I did so. During my stay in Shelburne there was an interesting work of grace. Many of the children and youth were subjects of the work. As Dr. Packard and myself were one morning walking along by a house, he said to me: "There, I wish you would go and talk with that *chunk* of a boy, who stands by the fence yonder." I did so, as faithfully as I could. I of course did not suppose that I should see or hear of the boy again. Some years ago, a stranger passed through Princeton, and called at my study. He said: "You are Dr. Alexander—do you remember that you spent a few weeks in Shelburne, Mass., many years ago?" "I do," said I. "Do you remember that Dr. Packard

asked you one morning to talk with a *chunk* of a boy, that stood by the fence?" "Why," said I, "the circumstance had long been forgotten, but I now recall it to mind." He then said: "That chunk of a boy was myself. The words which you spake to me were blessed to my spiritual good. I date my conversion back to that time. My name is Ezra Fisk. I am pastor of a church in Goshen, N. Y."

Dr. Fisk was moderator of the General Assembly of the Presbyterian church in 1833, and was long a Director of the Princeton Theological Seminary, and from 1823 to 1833 was a Trustee of Williams College. He received his doctorate from Hamilton College in 1825. He was licensed by Franklin Association, April 19, 1810. He published several sermons, and a series of valuable articles on Mental Science in the Philadelphia "Christian Advocate" for 1832. He had no children. His widow resides in the city of New York. His remains were removed by a committee of his former charge in Goshen, N. Y., from Philadelphia to that place.

5.* *Rev. Pliny Fisk* was born in Shelburne, June 24, 1792; graduated at Middlebury in 1814; studied theology with Rev. Dr. Packard of Shelburne; was licensed by Franklin Association, Jan. 18, 1815; after preaching in Wilmington, Vt., about eight months, acceptably and usefully, he entered Andover Theological Seminary in November, 1815, and completed the theological course in 1818; was appointed a missionary to Palestine by the American Board, Sept. 23, 1818; and was ordained for that purpose in Salem, Nov. 5, 1818; then spent about a year in Georgia and South Carolina, and in October, 1819, preached an affecting farewell sermon in his native place, from Acts xx. 22: "And now, behold, I go up bound in the spirit unto Jerusalem, not knowing the things that shall befall me there." With Rev. Levi Parsons, his missionary colleague, he received his instructions, Oct. 31, 1819, at Boston, and embarked Nov. 3, and arrived at Smyrna, Jan. 15, 1820. He resided for a

time in Smyrna, and in Scio, and visited the "Seven Churches in Asia;" went to Egypt several times, and visited the pyramids; attended upon Mr. Parsons in his sickness, and witnessed his death at Alexandria, Feb. 10, 1822; resided for a time in Malta; in 1823 visited Jerusalem, and again in 1825; visited various places in Syria, and resided at Beyroot and died there, Oct. 23, 1825, aged 33.

The following is an extract from the account he gave of his first visit to Jerusalem, April 25, 1823: "With feelings not easily described, about four o'clock, we entered JERUSALEM. The scenes and events of four thousand years rushed upon our minds; events, in which heaven and earth, and hell, have felt the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the perfection of beauty, and the glory of all lands. Here David sat and tuned his harp, and sang the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin and save us from hell."

A Memoir of Mr. Fisk, by Rev. Dr. Alvan Bond, was published in 1828, from which the following extracts are taken: "A prominent trait in his early character, and one that was distinct in his subsequent life, was persevering application. Whatever the business might be, to which his attention was called, he did not shrink from it on account of difficulty or labor, but promptly applied himself to it, and persevered till his work was done. * * * The following account of his religious experience was written by himself about two years after he began to hope that he was a christian: 'I consider the whole of my life till my sixteenth year, as having been one continued course of rebellion against God. Not one holy affection can I find by examina-

tion during that whole period. * * * On the first day of January, 1808, I met an intimate associate, with whom I had spent much time in sin, and he thus addressed me: 'Remember, you have an immortal soul that must exist beyond the grave, either in happiness or wo.' I knew not till then of any change in his feelings. His address took hold of my heart, and, after much reluctance, and many hard struggles for a few days, I determined to forsake the vanities of youth and seek religion. I endeavored carefully to keep my mind on religious subjects; I read much, prayed often, and frequently attended religious meetings. * * * I now realized, in some measure, the power of the doctrines of grace. I found myself to be dead in trespasses and sins. I had no heart to love God. I was vexed that a just God possessed all power and would do his pleasure without regard to the dictates of his creatures. During all this time, though wearisome days and nights were appointed to me, I continued in rebellion against God, and refused to accept of mercy on the terms of the gospel. And I am fully persuaded that I should have continued in my sins, and rejected the Saviour and grieved away the Spirit, had not God, of his own good pleasure, applied to my heart 'the washing of regeneration and the renewing of the Holy Ghost.' * * * 'Beyroot, Oct. 20, 1825. My beloved aged father: I compose a few lines for you upon a sick, probably a dying bed. When you gave me up for this mission, you gave me up for life and death. You know to whom to look for consolation and support. The same God who has comforted you so many years under so many troubles, will comfort you under this. You know his consolations are neither few nor small. I leave these lines as a pledge to you and my brothers and sisters, my nephews and nieces, that I love you all most dearly, though so long separated from you. I hope all, or nearly all our number have been enabled to give themselves to Christ, and that we shall meet with our departed mother in heaven.' * * * The letter which he addressed to his

father was accompanied by one from Mr. Goodell, giving some account of the afflictive event. * * * 'But why need I offer a word of consolation, or endeavor to prepare your mind to receive the intelligence of what God has done; God your father, who loves you, who does nothing wantonly, but always for some wise purpose, some benevolent design? *'He'll bear it,'* said your dear son, our brother, in his last hours. Be not troubled, dear sir, for his end was peace. We sat by his pillow; we wiped away the cold sweat that again and again gathered upon his brow; we caught the last words that trembled upon his tongue. Jesus was precious to his soul; heaven itself was present; all was peace.' * * *

The American Board of Missions held Mr. Fisk in high estimation, and deeply felt his loss, regarding it as occasioning a breach, which it would take a long time to fill. As the result of intimate acquaintance with his missionary operations and acquisitions, they have left on the pages of one of their Annual Reports a respectful testimonial of his worth: 'The character and attainments of Mr. Fisk,' says the Report, 'were such as to attract the respect and confidence of men to a very extraordinary degree. During the six years of his missionary life, he was indefatigable as a christian traveler, and as a preacher of the gospel in four languages, besides his native tongue. He saw and conversed with men of different nations, of various habits, and diversified acquirements, from the accomplished merchant and scientific traveler, to the prowling Arab, the ferocious Turk, and the ignorant devotee of superstition under the name of a christian. Individuals of all these classes, as they became acquainted with him, felt and acknowledged that he was a man of distinguished worth, whose conduct adorned his profession, and whose influence must be perceived by its salutary effects on any community in which he should reside. In private conversation he accomplished much; and the last weeks of his life were rendered happy by his learning that some labors of this kind, performed two or three years be-

fore, had been materially instrumental in converting souls to God.' * * * Says the Rev. Lewis Way, who became acquainted with him at Antoura: 'I found in him a man of a truly catholic and christian spirit. His simple piety, solid sense, amiable temper, and strong constitution, had eminently predisposed him for his calling; and the experience he obtained by travelling amply qualified him to be the guide and director of others, who may follow him in this most interesting and arduous mission.' His piety, 'unlike a summer's brook,' was as the stream issuing from the perennial fountain, permanent and uniform, being sustained by constant supplies from 'the wells of salvation.' In his character there was a combination of qualities which, under the direction of enlightened and active piety, must render a person eminently useful. Decision, perseverance, intrepidity, judgment, modesty, patience, and benevolence, are traits which have been developed in the preceding pages—traits which were harmoniously combined in him, forming a well proportioned and truly consistent character. * * * Such was the man, who, at the age of thirty-three years, was dismissed from the labors and trials of his stewardship. It is not the first time that the church has been called to weep over the early death of her most promising and devoted sons. Brainard, Martyn, Mills, Parsons, Hall and others of kindred spirit, have been arrested in the noontide of life, while successfully employed in the service of their Lord, and removed to the employments and rewards of the heavenly Jerusalem."

6. *Mr. Samuel Fisk* was born in Shelburne, July 23, 1828; graduated at Amherst in 1848; finished his theological studies at Andover in 1853; has officiated as tutor in Amherst College for some time past; was licensed by Franklin Association, May 4, 1853. He is a son of Mr. David Fisk 2d of Shelburne Falls, and, with his father's family, resided in early life a few years in Strongsville, Ohio. One of his sisters married Rev. Henry Seymour of Hawley; and another of them married Rev. Burdett Hart of Fair Haven,

Ct. He has supplied in West Charlemont, and some other places for brief periods.

7.* *Rev. Robert Hubbard, Jr.*, was born in Shelburne, Dec. 7, 1782; was the son of Rev. Robert Hubbard, the first pastor in Shelburne; graduated at Williams in 1803; studied theology with Rev. Dr. Packard of Shelburne; was licensed by Franklin Association, Aug. 10, 1809; in 1810 he went as a Home Missionary into Western New York; was settled as pastor of the churches in Angelica and Alfred, N. Y., Aug. 20, 1812, where he remained about seventeen years; he then preached several years as a stated supply at Dansville, N. Y.; afterwards preached at Fowlerville, N. Y., and various other places in that state till his last sickness. He died at Canisteo, N. Y., May 24, 1840, aged 57.

He has a son, Rev. John Niles Hubbard, now preaching at Dansville, N. Y., who has kindly communicated to the author the following interesting sketches of his father's history: "In going from one appointment to another, in the performance of his missionary and ministerial labors, when this part of the country was new and almost entirely destitute of preaching, he studied many of his sermons on horseback. He was in the habit of studying, reading, and praying on horseback. The woods echoed the songs of praise to God which he sung, and were the witnesses of many prayers which he offered, as he rode a solitary wanderer through them. The Rev. John Niles was one day visiting a family in the vicinity of Bath, N. Y., when the lady of the house inquired of him, 'If he thought that angels ever visited people now-a-days;' stating that at such a time it seemed to her that she received a visit from an angel. She was at the time in very feeble health, when a stranger called, who wore a most heavenly countenance, and who conversed and prayed with her in a most kind and heavenly manner, and who, when he was going away, left her a little wine in a bottle; that since then she had been growing better; that she had never seen the man before or since;

but it seemed to her as though she had received a visit from an angel. By her account of the person and the time of the visit, Mr. Niles knew it must have been Mr. Hubbard. He often carried a flask of wine with him in his portmanteau, not for his own use, for he was never in the habit of drinking it, but for such sick persons as he thought it might benefit. He has been known to carry for miles sacks of flour, and other articles of necessity and comfort, to the lonely dwellings of the sick and sorrowful.

“At one time, when he was visiting his relations in Middletown, Ct., he brought in an ear trumpet which he had purchased for one of his parishioners who was deaf. His uncle, Nehemiah Hubbard, taking it up, remarked, ‘Well, cousin Robert will go out West and preach to the people for nothing, and find them in ear trumpets in the bargain.’

“His known liberality exposed him now and then to be drawn into the bestowment of unworthy charities, which led him, in the latter part of his life, to exercise more caution. He at one time lost a horse by rendering assistance to a rogue. Rev. William Clark has given the following account of the affair. Mr. Hubbard, in company with Mr. Clark and some others, was on his way to attend a meeting of Presbytery in the county of Ontario, N. Y. They had almost reached the place, when they came across a man on foot, who appeared to be lame. It was in the spring of the year, when the roads were very muddy. Mr. Hubbard fell behind the rest of the company, and entered into conversation with this poor limping traveler. He gathered from him something in regard to his history; and, as he related a sorrowful story, Mr. Hubbard’s heart was drawn out in sympathy towards him. He represented that he was a poor man, and had a place he was trying to pay for, and was obliged to make out a payment by such a time or he would lose it; that he was on his way to Geneva for the money, but he did not see how he would be able to get back by the time appointed, for he had already traveled quite a distance, and his shoes hurt his feet, so that

he was so lame he could hardly go, and he did not know but he should be obliged to give out altogether. Mr. Hubbard told him he was designing to stop at Bloomfield, and would probably be there a few days, and that if he would return the next day he might take his horse and go on to Geneva. This arrangement was accordingly made ; but Mr. Hubbard never saw the horse or the man afterward.

“ When he preached at Geneseo, on a certain occasion, a collection was taken up and given him for his services. Learning that a poor widow, who had children, had lost her cow, he gave her this collection, and then raised the balance of a sum sufficient to buy the poor widow another cow.

“ When Mr. Hubbard was about going out from his theological instructor to preach, the latter said to him, ‘ There, Robert, is your pocket Bible. You are going where you will find a great many destitutions, but you had better *retain* your Bible for your *own* use ; you will need that yourself ; and you had better not give it away.’

“ A Methodist minister has related a little incident respecting Mr. Hubbard, mentioned to him by one of his charge. The Methodist parishioner was in great want, and his situation was known to Mr. Hubbard, who gave him six or seven dollars, and enjoined secrecy upon him, saying, ‘ My people often object to paying me money, upon the ground that I never keep it.’

“ The more prudent and calculating thought that he was too liberal. They not unfrequently remonstrated with him and endeavored to convince him that he was carrying his benevolence too far. But he always assured them that this was the way in which he wished to invest his money. He would in turn show them the way in which they were accustomed to deny themselves and their families, and endure many hardships, that they might be able to pay for their farms, and having paid for them, then to lay by a little money for a rainy day. We differ, he would say, only in the *way* in which we seek to invest our means. *You prefer*

to have your money invested in a farm, or in mortgage securities; *I* prefer to have my money, if I have any, invested in doing good. This he maintained as his solemn conviction was the safest way to invest money—to do good with it. *If any man has money to put out at interest, let him do good with it. He will thus have the largest income and the safest capital.* He looked upon money given for doing good as a real investment; and the treasury of the Lord as a *bank of deposit*,—a bank that would never fail,—where principal and interest were both safe. Hence he never thought himself poorer for giving, but richer. The idea of his impoverishing himself or family in this way never entered his mind. He had as little concern about this as a man would have who goes with a thousand dollars to make a deposit in the saving's bank.

“Upon one occasion he began to be in want of a new suit of clothes. He was without the means of getting them. His wife said to him, ‘What are you going to do for clothes?’ He answered, ‘I know not, unless the Lord sends them. ‘If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith.’” Not many days afterwards a friend brought them a present of some cloth, the very thing needed. This friend lived at a distance, and knew not their particular necessity. He wished to bring a gift, and brought this.”

Hotchkiss' History of Western New York thus speaks of Mr. Hubbard: “During the period in which he resided in the county of Alleghany, his labors were by no means confined to the congregations from which he received his support, but were extended through all parts of that county, and the western part of the county of Steuben. He was the only minister of the Presbyterian denomination in the region. He was unwearied in his labors; and in attending to his ministerial appointments was utterly regardless of the vicissitudes of the weather. * * * Mr. Hubbard was

through life distinguished for a devotional spirit. He evidently lived near to God. He was remarkable for his indifference to the things of the world, and for his extensive charity. At any time he was ready to divide the last loaf with any destitute person."

Major Moses Van Camper, an acquaintance of Mr. Hubbard, thus speaks of him: "Robert Hubbard was persevering in his efforts to increase in piety and knowledge of the word of God, and deserves to be remembered and imitated. In his intercourse with his fellow-creatures he was always affable and obliging, noted for a deportment which was the result of enlarged and active benevolence. He was exceedingly social in his feelings, polite and graceful in his manners. He conscientiously avoided an intimacy with those whose society neither promised nor afforded opportunities of usefulness. With the saints, the excellent ones of the earth, was his delight. The more spiritual any one appeared to be, the more did he seek and enjoy communion with them. It mattered not to him, what was the condition or color; every one who showed the heart of a true disciple he recognized as a brother or sister. He rejoiced to be an instrument to minister to the edification and consolation of all those who loved the Lord Jesus Christ in sincerity. To this end he visited the sick and afflicted, conversed, wrote letters, held meetings, &c. He was faithful in exhortation and prayer, and in all the means he could use to build up the kingdom of Christ in the hearts of the saints. While he thus labored to promote a growth of grace in the church, the burden of his prayer and labors was for the conversion of souls. He consecrated himself to the service of the Lord, the glory of his name, and the advancement of his cause."

Rev. Abiel Parmele preached his funeral sermon, and in it thus speaks of him: "The history of Rev. Robert Hubbard, whose mortal remains now lie before us, seems to be a commentary on my text: 'But to him that soweth righteousness, shall be a sure reward.' Probably no one can be found

among saints or sinners, personally acquainted with his manner of life, who will be disposed to question the fact, that his days have been passed in sowing to the Spirit. And who can entertain a doubt, that he has sowed prayerfully, tearfully, perseveringly, bountifully, successfully. His piety was of that amiable, devout, sincere, high and holy character, that it led even his enemies to be at peace with him. His unsuspecting, generous, benevolent, charitable heart, seemed an almost perfect compound of whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report. We may truly say, a father in Israel has fallen; and that death has seldom triumphed over a richer or holier trophy. The churches have few, very few such under-shepherds to lose. It is doing no injustice either to the living or the dead, to pronounce him the father not of one but of many of the churches in Western New York. Something like thirty years since, when in the morning of his days, he selected as the theatre of his anticipated and future labors, a central position in Alleghany County, and was rather the shepherd of the county, than of one particular flock. His field was a field of incredible and unprecedented hardship. It was a field of infant settlements, a sparse population, a widely extended territory, and much of it a waste, howling wilderness. The inhabitants were poor, and many of them in want of the bread that perisheth, as well as of that which endureth to everlasting life. I have yet to learn, if he ever uttered a complaining word in relation to the hardships of the field, or the perils of the wilderness. The great and good Shepherd seems to have raised him up, and qualified him, and directed him to the field, and to have given him a heart supremely delighted with the work of feeding the flock, over which the Holy Ghost had made him overseer. In him was combined the rare quality to look after the temporal as well as the spiritual necessities of his people. By his benevolent

and generous and sympathizing heart he was led to open his hand wide to his poor brethren. These things, in the estimation of how many heaven only knows, have left an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. The influence of his labors upon that field of his choice, where he enjoyed the heart-felt delight of preaching the gospel to the poor, will never be but imperfectly realized till the heavens are filled with angels, and the plaudit is pronounced before assembled worlds, upon this toil-worn brother, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.' In view of the change in the wilderness which this brother has traversed, where he has wept and prayed, and preached the unsearchable riches of Christ, we may with wonder and delight exclaim, What hath God wrought? The county is now teeming with a population of forty thousand. Churches are planted in almost every township. The Spirit has descended like the early and the latter rain upon the earth. The little hills rejoice on every side, and are breaking forth into singing. * * * In the closing scene of his days, he has exhibited an illustrious example of what it really is to continue to the end. Such patience, such fortitude, such cheerfulness have accompanied his long protracted and fatal illness, it has been difficult to realize him to be a sick and dying man. So gently has he passed down life's rough declivities, we have hardly been able to contemplate and realize his entrance into the valley of the shadow of death. By example as well as precept, he has taught men how to live and how to die; if indeed we can call his exit dying. Such have been the circumstances and manner of his disappearance, it must require an effort fully to realize that he has died at all. May we not in our fond recollections, think of him as a star that never sets, but burns and sparkles and blazes on, till it has melted itself away into heaven?"

After leaving college, Mr. Hubbard conferred with his pastor respecting what profession he should pursue. It was difficult for him to decide what choice to make. He said, there are three professions for educated men—the medical, the ministerial and the legal; that he did not like to be a physician, that he was not good enough to be a minister, and that he thought he was hardly bad enough to be a lawyer. Still, sometime afterwards he commenced studying law with Jonathan Leavitt, Esq., of Greenfield, and continued the study for some length of time. While pursuing his legal studies he called on Dr. Packard of Shelburne, who then had several students in theology with him, and inquired if he might study divinity with him; saying he had no hope that he was a christian, and that it would be wrong for him to preach if he was not a christian, but he had thought he should be as likely to become pious to study theology as not to study it. Accordingly he left the study of law for the study of theology, and in the course of a few months gave his theological instructor as good evidence of piety as any of his other students. He was ever afterwards distinguished for devoutness, sincerity, benevolence, kindness and faithful efforts to do good. He published one sermon on the divinity of Christ, which he preached in Shelburne in 1824, at the request of the people in the place. He has one child, a son who has been a Presbyterian pastor in Hanibal, N. Y., and is now in Dansville, N. Y.

S. *Rev. Giles Lyman* was born in Belchertown, March 16, 1802, and the same year removed to Goshen, from whence he removed to Shelburne in 1809, where he continued to reside till manhood. He was graduated at Amherst in 1827; and finished his theological studies at Andover in 1831; was ordained as pastor in Jaffrey, N. H., Jan. 11, 1832, and as a colleague with Rev. Laban Ainsworth; was dismissed, May 10, 1837; then preached at Fowlerville, N. Y., and at Ashburnham and Gardner; and since 1840 has been preaching as a stated supply at Marlboro', N. H. *Rev.*

Dr. Barstow of Keene, N. H., preached his ordination sermon. During his ministry in Jaffrey two revivals were enjoyed, and over 100 members were added to the church. Mr. Lyman is a nephew of Rev. Robert Hubbard, the first pastor in Shelburne.

9. *Rev. Theophilus Packard, Jr.*, was born in Shelburne, Feb. 1, 1802, and a further notice of him may be found in the account of the pastors in Shelburne.

10.* *Rev. Levi Pratt* was born in Cummington, Oct. 17, 1799, and removed with his parents to Shelburne in February, 1802; graduated at Amherst in 1826; finished the theological course at Andover in 1829; was ordained as pastor at Hatfield, June 23, 1830, and the sermon was preached by Rev. Dr. Humphrey, then President of Amherst College; was dismissed from there, May 9, 1835; was installed as pastor in Medford, Aug. 19, 1835, and Rev. Daniel Crosby preached on the occasion; and died while pastor at Medford, Aug. 9, 1837, in the 38th year of his age. On his tombstone at Medford is the following epitaph: "Of cultivated understanding, sound judgment, consistent piety and progressive usefulness, he lived esteemed and died lamented by all who knew him."

The American Quarterly Register thus speaks of him: "He died suddenly of the typhus fever. He was a man of an excellent spirit, greatly devoted to his ministerial work, an able and practical sermonizer, lived greatly beloved and died lamented by all who knew him. He hopefully experienced religion at the time of the first revival of religion in Amherst College, in 1823." His funeral sermon was preached by Rev. Dr. J. A. Albro of Cambridge. Mr. Pratt, previous to his settlement in Hatfield, supplied for several months the pulpit of the Rev. Dr. Codman of Dorchester. He married a grand-daughter of the late Rev. Dr. Joseph Lyman of Hatfield, and buried his only child at the age of six months, in 1837. His widow died several years since.

Of the *ten* Preachers reckoned in the preceding sketches

as sons of Shelburne, seven were natives of the town ; nine were graduates ; nine have been ordained ; one had been a Home missionary, and one a Foreign missionary ; two received doctorates ; one was appointed a Professor in a Theological Institution ; and seven are living.

OTHER DENOMINATIONS.

BAPTISTS. The first Baptist church that existed in Shelburne, was called the Deerfield and Shelburne Baptist church. It seems to have been a Union church, consisting of members belonging to the two towns, and held their meetings alternately in Deerfield and Shelburne. The Baptist church in Deerfield (Wisdom) was first formed by itself, as its records show, Feb. 26, 1787. At a meeting of the church, May 31, 1792, it was voted, "that this church shall be known in future by the title of the first Baptist church of Christ in Deerfield and Shelburne." The church met, Aug. 24, 1832, and voted to divide the church into two bodies, according to the residence of the members in the two towns ; and one was called the Deerfield Baptist church, and the other the Shelburne Baptist church. The Shelburne division of the church was dissolved by vote, April 11, 1839. Elder David Long was ordained as pastor of this church, Sept. 21, 1792, and continued their pastor till his death, on the 13th of May, 1831, at the age of 79. Since his death, preaching was supplied in 1832 by Rev. Anthony Case ; in 1833-4 by Rev. B. F. Remington, and afterwards by Elder Dalrymple and others.

The second Baptist church, which is now the only Baptist church in Shelburne, was organized at Shelburne Falls, Nov. 6, 1833, with 19 members, and its members in 1853 numbered 240. Rev. John Alden supplied this church from 1835 to 1840 ; Rev. William Heath from 1841 to 1844 ; Rev. Gaius Smith from May 1844 till about the time of his death, Sept. 16, 1844 ; Rev. Edgar H. Gray from 1844 to 1847 ; Rev. William H. Parmlee from 1848 to 1850 ; and Rev. E.

H. Gray since 1850. One Baptist preacher, Rev. Zephaniah Crossman, originated from Shelburne.

METHODISTS. The Methodist church in Shelburne was formed at Shelburne Falls in October, 1842, with 12 members. This people have a meeting-house just without the limits of Shelburne, on the Buckland side of Deerfield river. They have been supplied by the following preachers, viz., Revs. G. W. Green, H. Clark, A. A. Cooke, W. Ward, Mr. Taylor, S. Cushman, A. G. Bowles, S. W. Johnson, William Butler, and John Burke in 1853, who became a Baptist minister by ordination, Oct. 11, 1853; and since then Mr. Hemenway has supplied them. One Methodist minister, Rev. Stephen Taylor, originated from Shelburne.

UNITARIANS. A Unitarian society was organized in Shelburne, April 14, 1828; and a Unitarian church was formed in October, 1841, with 17 members. The following preachers have supplied them, viz., Rev. Dan Huntington, Rev. Winthrop Bailey, Rev. Henry Colman, Rev. Dr. Samuel Willard, Rev. Luther Wilson, Rev. Crawford Nightingale, and Rev. George F. Clark. They have never had a meeting-house, but have occupied halls and other places for their meetings, and have had but little preaching for several years past. Mr. Joseph Anderson of Shelburne was licensed as a Unitarian preacher, but preached only for a short time, and is now engaged in agricultural pursuits in Shelburne.

UNIVERSALISTS. A Universalist society was organized at Shelburne Falls, Feb. 26, 1853. Rev. J. H. Willis has supplied them as their preacher since March, 1853. They have no house of worship, but meet in a hall.

SHAKING QUAKERS. Barber's History of Massachusetts says: "The Shakers came into this town in 1782; they continued here about three years, when they removed to New Lebanon; a Mr. Wood was their elder or leader. The oldest house now standing in Shelburne Falls village was built by these people." This house was occupied by them for their religious meetings and ceremonies.

The *Adventists* have occasionally held meetings since 1843, in the vicinity of Shelburne Falls. They are few in number.

EPISCOPALIANS. Rev. Levi H. Corson lived in this town several years in early life, and was ordained as an Episcopal minister at Hartford, Ct., Jan. 16, 1831.

SUMMARY of preachers who originated from Shelburne: Orthodox Congregationalists, 10. Baptists, 1. Methodists, 1. Unitarians, 1. Episcopalians, 1. Total, 14.

SHUTESBURY.

“The town was first settled mostly by people from Sudbury in 1738, and was at that period called *Road Town*.” It was incorporated, June 30, 1761, and was named Shutesbury in honor of Governor Shute, who gave an elegant Bible, still preserved by the town. Its population in 1850 was 912. Three churches have been organized in Shutesbury, viz., one Congregational, one Baptist, one Methodist, and a Universalist society.

CONGREGATIONALISTS.

CHURCH. The Congregational church in Shutesbury was organized, according to the records on the original proprietors' books, Oct. 27, 1742. The churches in Deerfield, Hatfield, and Sunderland were represented in the council for the organization of the church. After the dismissal of the first pastor, the church was destitute of a settled ministry for a long time, and became greatly reduced. An ecclesiastical council, composed of members from six neighboring churches, was convened in Shutesbury, Feb. 4, 1806, to resuscitate or reorganize the church. The reorganization took place at that time. According to the result of that council, transcribed into the records of the church, “Elizabeth Cady, the only surviving resident member of the Congregational church, formerly under the pastoral care of the late Rev. Abraham Hill, the first minister of the town,” with

twenty other persons, was recognized as the Congregational church in Shutesbury. The records of the church during the ministry of the first pastor are not to be found. A daughter of Rev. Mr. Hill informed the second pastor, that the church records were burnt by the family after they removed from Shutesbury. No records of the church are to be found beyond 1806.

A committee was appointed to build the first *Meeting-house*, Oct. 26, 1737; and it appears to have been built by 1740. This church and people worshiped for a time in a Union House, which was owned by several denominations, and was dedicated, Jan. 1, 1828, and is now occupied by the Baptists, and occasionally by the Universalists. The Congregational people built their present house of worship in 1836. *Revivals* have been enjoyed among this people as follows, viz., in 1816, and 19 added to the church; in 1831, and 20 added; in 1841, and 6 added; in 1852, and 8 added. A *Council* was called for the settlement of difficulties, Dec. 9, 1813. This church and people began to receive aid for the support of the gospel in 1825, and have received \$2,319. The amount contributed by this church and people for objects of benevolence in 1852 was \$20. The number in the Sabbath School in 1852 was 60. The church in 1853 numbered 48.

Two ministers have been invited to settle as pastors who were not settled, viz.: Rev. Mr. Hubbard, after the dismissal of the first pastor, who at first accepted the call, and afterwards recalled his acceptance of it, and was subsequently settled in Ohio; and Rev. Martin Cushman, in 1837, who declined the call on account of ill health. After the dismissal of the first pastor in 1778, but little Congregational preaching was enjoyed in Shutesbury, till the settlement of the second pastor in 1816. Rev. Joseph Smallidge, the Baptist minister of the place, was employed to preach for them at different times, particularly in 1785 and 1789. Rev. Jotham Waterman preached for them in 1826, 1827, and

1828. Rev. Silas Shores supplied them more or less from 1830 to 1833. Rev. Joshua Crosby preached for them some part of the time from 1833 to 1836. Rev. Martin Cushman was their supply principally from 1836 to 1842. Rev. Lot B. Sullivan preached for them from 1842 to 1846. Since the dismissal of their last pastor, Rev. James Tisdale has supplied them, and is still their stated supply.

The ministerial lands granted for the support of the first settled minister of the town, were sold according to a vote of the town, passed in December 1784. The property originally designed for the support of the Congregational ministry in Shutesbury was many years since divided among the different denominations in the town.

In the one hundred and eleven years since this church was formed, it has had settled pastors about 44 years, and has been destitute of the settled ministry about 67 years. This church has had three pastors.

PASTORS. 1.* REV. ABRAHAM HILL was ordained as the first pastor of this church on the day of its organization, Oct. 27, 1742. Mr. Hill was born in Cambridge in 1717; graduated at Cambridge in 1737; and after his dismissal from Shutesbury, removed to Oxford, where he died, June 8, 1788, aged 71. After a ministry of thirty-five years and four months in Shutesbury, he was dismissed, Feb. 27, 1778. During the time of the political troubles of our country in the war of the revolution, he had great difficulty with his people from political causes. From 1783 to 1787 he pursued legal measures for the recovery of the arrears of his salary, and obtained his case in the courts. The American Quarterly Register says: "Mr. Hill and his people were alienated from each other, in consequence of his imbibing political sentiments hostile to American liberty. This led to a suspension of his labors for two years, after which he was regularly dismissed."

Rev. Martin Cushman, having access to the town records of Shutesbury, and having conversed with citizens of the

town well acquainted with Mr. Hill, has furnished the following account of him : “ Mr. Hill was a rank tory, and a very active one. About the commencement of the revolutionary war, three young men, the celebrated *Daniel Shays* who then lived in Shutesbury, Jeremiah Cady, and a Dickinson, met at Cady’s house one evening to take into consideration whether it was their duty to enlist as soldiers. Mr. Hill, on hearing the fact, went to Cady’s house, entered it hastily, and said to the young men, ‘ I understand you think of taking up arms against your king. The king can send a company of horse through the country and take off every head ; and in less than six weeks you will be glad to labor a week for a sheep’s head and pluck. This was too much for the young patriots, and they intimated to him, that he had better be off ; upon which he left. The young men continued their deliberations and reading history until morning ; and adopted the resolution that they had better die than labor a week for a sheep’s head and pluck ; and subsequently entered the army, and were all promoted. At another time, when the whigs were erecting a liberty pole, Mr. Hill made his appearance in company with two other tories, one from New Salem and the other from Pelham. The whigs stood in a ring, and opened on the side Mr. Hill and his companions were approaching, and let them enter ; when Mr. Hill called them rebels and commanded them to disperse three times, while the other tories began to insult Shays and others. They then said to Mr. Hill, that he had better go home ; and on his refusing to do so, Cady took him up and threw him about a rod. He then went home. Mr. Hill continued to assume a great deal of authority, endeavoring to defeat all the public measures for safety, till the people *impounded* him, and threw herrings over to him to eat ; he was not, however, kept in this condition over night, and probably was kept there but a few hours. Mr. Hill continuing this course, it was thought unsafe to allow him full liberty ; and finally, I think by a vote of the town, he was forbidden to leave his

own house, and any one who should see him out was authorized to shoot him." Daniel Shays, referred to above, afterwards changed his political sentiments, and was the leader in the famous "Shay's Insurrection."

Mr. Hill joined the Hampshire Association at Suffield, Ct., which then extended into Connecticut, Oct. 13, 1747. As the records of the church in Shutesbury contained some things disagreeable to Mr. Hill and his family, they were destroyed by the family after their removal to Oxford. He buried one child in Shutesbury. At his death in Oxford, he left one son and one daughter. The son was a graduate of Harvard University, and was a physician, and removed about 1800 with a large family of sons to the State of Maine. His daughter married Rev. Ebenezer Sparhawk of Templeton. Mr. Hill preached occasionally in Oxford and the neighboring places, and was buried in that town, but his grave cannot now be found.

2. REV. JOHN TAYLOR was settled as the second pastor of the church, Jan. 17, 1816, and Rev. Dr. Crane of Northbridge preached the sermon on the occasion, which was published. After a ministry of about six years and four months in Shutesbury he was dismissed, May 15, 1822, and has resided since then in Northbridge where he now lives. Mr. Taylor was born in New Salem, Aug. 6, 1781; graduated at Brown in 1809; studied theology with Rev. Dr. Payson of Rindge, N. H.; was licensed in 1812; supplied for short periods in Warren, (then Western,) in Warwick, and in various other places. He preached in Shutesbury two years previous to his ordination there. Since leaving Shutesbury, he spent one season in Pennsylvania, and preached one summer in North New Salem, where he was instrumental of preparing the way for the organization of the Congregational church in that part of the town, and where some revival of religion followed his labors. At three years of age Mr. Taylor removed to Sutton, where he lived ten years, and then returned to New Salem. He mar-

ried Hannah, the third daughter of Rev. Dr. John Crane of Northbridge. Since his residence in Northbridge, he has been employed chiefly in agricultural pursuits.

3. REV. EZRA NEWTON was ordained as the third pastor of this church, March 1, 1848, and the sermon was preached by Rev. Austin Cary. After a ministry of about two years and six months he was dismissed, Sept. 10, 1850. Mr. Newton was born in Princeton, Sept. 30, 1818; graduated at Dartmouth in 1843; studied theology with Rev. Sewall Harding, then of East Medway; was licensed to preach by Mendon Association, April 15, 1846; supplied from 1846 to 1847 in Dighton; after leaving Shutesbury supplied in Kingston, N. H., Raymond, N. H., South Hampton, N. H., and taught school in Medway; and acted as agent for the New Hampshire Bible Society; and in 1853 was preaching in Dighton. Mr. Newton married Miss Clark of East Medway. In 1847 he received an injury, which has seriously impaired his health, and more or less has debarred him from ministerial labors.

Of the *three* pastors settled over this church all were dismissed, and removed from the town; two are living; and the average length of their ministry in Shutesbury was about fifteen years.

CONGREGATIONAL PREACHERS ORIGINATING FROM SHUTESBURY.

1. *Rev. Dyer Ball* was born in West Boylston June 3, 1796, and with his father's family removed to Shutesbury when about six or eight years old; studied two years at Yale College, and one or two years at Union College, and graduated at the latter college in 1828; studied theology for a short time at New Haven, and was licensed in Connecticut in 1828; lived in Shutesbury in 1830 and 1831; preached some at Erving; was ordained as an Evangelist at Shutesbury, March 9, 1831, and Rev. Nathan Perkins preached on the occasion; went as a home missionary to Florida in 1833; studied medicine at Charleston, S. C. from 1835 to 1837,

and preached to the soldiers and to the colored people ; was ordained as a foreign missionary at Charleston, S. C. in 1837 ; embarked on his foreign mission, May 25, 1838, with his wife and children ; reached Singapore, Sept. 17, 1838 ; in 1841 went to China ; buried his wife in 1844, and his two sons in 1844 and 1845 ; went to Canton in 1845, and has resided there ever since. He acts both as a missionary and physician. His two daughters are married to missionaries in the service of the Presbyterian Board.

In a letter to the author, dated Canton, China, June 18, 1852, Mr. Ball says : “ I am with a few others laboring in the largest missionary field of the world—certainly if we look at the numbers that fill this empire. We can report progress. Light is beginning to beam on this benighted land ; knowledge, religious knowledge is spreading. Some souls, we trust, are truly converted. But we work chiefly by faith. China is given to the Redeemer. It is in the uttermost parts of the earth, and will sooner or later be his spiritual possession. Hundreds of millions of this generation, and of some succeeding generations, may go down to people an idolater’s grave, and receive an idolater’s reward. But China is destined to become a Christian land. It will yield to the influence of the gospel sent to the heart by the Holy Spirit. To it the church ere long will turn her eye, for its salvation put forth her united efforts, and spend her energies. God has her in training for this unparalleled work—the conversion of all China—the conversion of 350 millions of souls.”

2.* *Rev. Oliver Hill* was born in Bridgewater, Sept 12, 1781 ; in 1791 he removed with his parents to Shutesbury ; in his eighteenth year made a profession of religion ; never graduated at any college, but received the honorary degree of A. M. from Williams College in 1817 ; studied at the Academies in New Salem and Taunton ; studied theology with Rev. David Gurney of Middleborough, and Rev. Dr. Nathan Perkins of West Hartford, Conn. ; was licensed by

the Plymouth Association, May 1, 1811; in 1813 went as a missionary of the Connecticut Missionary Society to Pennsylvania; was ordained as pastor of the churches in Lawsville and New Milford, Penn., Feb. 16, 1814, and the services were held in a barn; was dismissed from there in the spring of 1819; then preached at Great Bend, Penn.; and one year as a missionary in that region; was installed as pastor in Union, Broome Co., N. Y., in June, 1824; was dismissed from there in 1830 on account of ill health. In his Journal, under date 1831, he says, he has preached twenty years; been settled twice as a pastor; preached in five States, in twenty-four counties, and in one hundred towns; has enjoyed six revivals under his labors; received eleven commissions from the Connecticut Missionary Society, and four commissions from the American Home Missionary Society. In 1827 he removed to Michigan, and in November 1837 was settled as pastor of the church in Augusta, Washtenaw Co., Mich.; and was dismissed from there in 1841; then preached in various places in that region, and was preaching in Oterville, Wayne Co., Mich., when taken ill with his last sickness; and died at Augusta, Mich., Dec. 23, 1844, aged 63. The place of his last pastoral labors, and of his death, was in a part of the town of Augusta called Stoney Creek. At his settlement in Pennsylvania, Rev. Ebenezer Kingsbury preached the sermon. He seems to have belonged to the Baptist church in Shutesbury, for a time; and was dismissed from it, April 30, 1807, and received to the Congregational church in that town, June 7, 1807. He buried his wife in February, 1838. He left his second wife a widow, and left three sons and one daughter, the most of whom live in Ypsilanti, Mich. One son, Rev. Samuel N. Hill, is a Presbyterian minister in Rochester, Michigan.

3. *Rev. Samuel W. Leonard* was born in Bridgewater, Vt., about 1802; and in 1812 removed with his father to Shutesbury, where he continued to live till manhood. He graduated at Williams in 1827; studied theology with Rev.

Dr. Griffin, then President of Williams College, and with Rev. Jonas Colburn of Leverett; was licensed in 1828; preached a short time in Preston, N. Y.; was ordained as an Evangelist, in 1830, at Oxford, N. Y., by the Presbytery of Chenango, N. Y.; in 1832 went to Constantia, N. Y., and preached as a supply for several years; from 1840 to 1844 preached at Chenango, N. Y.; in 1845 removed to Little Valley, N. Y., and supplied there for several years; in 1849 he returned to Oswego Co., N. Y., and since then has been preaching in West Monroe, in that county, where he still lives. Mr. Leonard married Miss Eliza Williams, the youngest daughter of Rev. Henry Williams, formerly a pastor in Leverett.

Rev. Silas Shores, who was formerly a pastor in Falmouth from 1822 to 1828, and who lived in Shutesbury many years, and preached several years for the Congregational church there, died in Shutesbury, Feb. 10, 1844, aged 59 years.

Of the *three* Congregational ministers who originated from Shutesbury, none were natives of the town; two were graduates; all were ordained; one was a home missionary; one is now a foreign missionary; one has a son who is a minister; and two are now living.

OTHER DENOMINATIONS.

BAPTISTS. The Baptist church in Shutesbury was ordained Sept. 24. 1778, and in 1851 had one hundred and two members. The following preachers have supplied them, viz.: Rev. E. Ewing; Rev. Joseph Smallidge, a settled pastor from about 1784 for forty-four years; Rev. Aaron Burbank two years, Rev. Elinas Austin four years, Rev. Mr. Munroe, Rev. Daniel H. Grant four years, Rev. John Green four years, Rev. Nicholas Branch two years, Rev. Henry Coombs two years, Rev. N. B. Jones two years, and Rev. W. A. Pease has supplied for about three years, and is still their minister in 1853. The following Baptist preachers origi-

nated from Shutesbury, viz. : Revs. Mason Ball, Elijah Fish, Elbridge Leach, Sandford Leach, William Leach, and Hiram A. Pratt.

METHODISTS. A Methodist church was organized in Shutesbury, at Lock's Village, in June, 1849, with ten members, and in 1853 it had nineteen members. This people built their house of worship in 1851, and they have been supplied by the following preachers, viz. : Revs. J. J. Woodbury, Rodney Gage, Daniel A. Marsh, Leonard Frost, Gardner Rice, J. W. P. Jordan, and J. J. Woodbury in 1853. This church is composed of members from Leverett, Wendell and Shutesbury. Two Methodist ministers originated from Shutesbury, viz., Revs. Charles Ainsworth and Ransom Spear.

UNIVERSALISTS. The Universalist Society in Shutesbury was formed June 1, 1829, and has been supplied by Dr. John Brooks, Rev. J. H. Willis, Rev. Samuel Davis, Rev. Ira Washburn, Rev. Franklin Whitaker, Rev. M. Newell, Rev. Samuel Brimblecomb, Rev. Otis W. Bacon, and Rev. Gerard Bushnell. They have no stated preaching at present.

SUMMARY of preachers who originated from Shutesbury: Congregationalists 3; Baptists 6; Methodists 2. Total 11.

SUNDERLAND.

This town was formerly a part of Hadley, and was called Swampfield, and was taken from it and incorporated, Feb. 14, 1714. Its population in 1850 was 792. Two churches have been organized in this town, viz., one Congregational and one Baptist.

CONGREGATIONALISTS.

CHURCH. The records of the church were kept for a long time on the same books with the town records, and were quite defective. Portions of them have been transcribed to constitute the proper, separate church records. The fourth

pastor, Rev. Asa Lyon, when he left Sunderland, in 1793, took the church records with him. They were sent for, but were not all recovered. For these reasons the early history of this church cannot be learned so definitely and accurately as is desirable. The church was organized, probably, Jan. 1, 1718. While the town records give an account of what was done to build a Meeting-house, to hire preaching, and to provide a parsonage, they give no account of the existence of a church in the town previous to the settlement of the first pastor. Likewise, it was not an unfrequent practice in the early history of the settlement of the towns in this vicinity, when the difficulty of convening councils was far greater than it now is, for the same council to organize the church and settle the first pastor on the same occasion. This was the case in Bernardston, Greenfield and Shutesbury. It is therefore not unlikely that this church was constituted at the time of the settlement of its first pastor, which was Jan. 1, 1718.

In 1716 it was voted to build a *Meeting-house*, 30 feet by 45. The house appears to have been built the next year, in 1717, and was the first house of worship in the town. The second meeting-house was built in 1793. The third and present house of worship was built near the site of the second house, in 1836. In 1717 the house now occupied by William Delano, Esq., was built as a parsonage. *Revivals* have been enjoyed by this people as follows, viz.: in 1783, and 17 added to the church; in 1799, and 23 added; in 1813, and 30 added; in 1816, and 77 added; in 1831, and 40 added; in 1832, and 70 or 80 added; in 1833, and 25 added; in 1838, and 67 added; in 1843, and 20 added; in 1848, and 13 added; and in 1849, and 60 added. *Councils* have been called to settle difficulties in this church, in 1755, in 1772, in 1787, in 1793, and in 1817. The amount contributed by this church and people for the cause of christian benevolence, in 1853, was \$620 63. The number in the Sabbath School, in 1852, was 250. The church, in 1853, numbered 230.

The following ministers, who have not been settled as pastors in Sunderland, have supplied this people more or less, viz. :—Rev. Warham Williams, son of Rev. John Williams of Deerfield, in 1722; Rev. Thomas Lewis, from 1745 to 1747; Rev. Mr. Mills, in 1785; Rev. Mr. Aikins, in 1786 and 1787; Rev. Joseph Strong, Rev. Mr. Spaulding, and Rev. Hendrick Dow, in 1788; Rev. John Miner, a portion of the time from 1787 to 1792; Rev. Nathan Holman, in 1799; Rev. Ochus G. Hubbard, in 1831; and Rev. Ezekiel Russell, in 1836. The church has also invited the following ministers to settle as pastors, who were not settled, viz. : Rev. John Miner, at some time between 1787 and 1792; Rev. Nathan Holman, in 1799; Rev. Ochus G. Hubbard, in 1831; Rev. Ezekiel Russell, in 1836. In the 136 years, during which the church has probably been organized, it has been supplied with settled pastors about 106 years, and has been destitute of a settled ministry about 30 years. This church has had eleven pastors.

PASTORS. 1.* REV. JOSEPH WILLARD was settled as the first pastor of this church, Jan. 1, 1718. His name has been erroneously written *Josiah* in the town records of Sunderland and in the American Quarterly Register, and elsewhere. He was a son of Captain Samuel Willard of Saybrook, Ct., and a grandson of Josiah Willard, and a great-grandson of Major Simon Willard of Lancaster, who was "the common ancestor of most of the name in this country." His grandfather was brother of Rev. Samuel Willard, who settled in Groton, then in the Old South Church in Boston, and was then Vice President of Harvard College. The sermon preached at the ordination of Mr. Willard in Sunderland, appears to have been published, and is said to be in the Library of the Antiquarian Society at Worcester. In 1717 the people in Sunderland voted to send a committee of two to Harvard College to obtain a minister to settle with them; and if they were unsuccessful, to have the committee return by way of Norwich, Ct., and call on Mr. Willard, and bring him along with them if possible.

After a ministry of about three years in Sunderland, Mr. Willard was dismissed in 1721; and was invited, July 12, 1721, by the people in Rutland to come and preach to them. "He accepted," says Joseph Willard, Esq., of Boston, a relative of his; "purchased an estate in that town, and preached there for two years. Rutland was then an infant settlement and a frontier town, peculiarly subject to apprehensions from the Indians, and for this cause mainly his installation was deferred till the fall of 1723. But before the arrival of that period, he was killed by the Indians, who made an attack upon the town. He fought with great bravery for his life. He was personally brave. He was attacked by two Indians, one of whom he wounded, and closed with the other, whom he probably would have overcome, had not three more of the enemy rushed to the rescue of their companion. After a protracted struggle, Mr. Willard was killed and his scalp was carried to Canada. His library was valued at 38 pounds, three shillings and four pence—an uncommon sum for the country at that day." The following account is from Whitney's History of Worcester County, quoted in Barber's History of Massachusetts, in his account of Rutland, viz.:—"We have said the settlers, in 1721, invited the Rev. Joseph Willard to settle with them, which invitation he accepted. This Mr. Willard had been ordained a minister of Sunderland, in the county of Hampshire, but continued a very little time with them before he was dismissed. After he had accepted the invitation to settle with the people of Rutland, he met with many and great discouragements, and particularly by reason of the fears and dangers arising from the Indians; so that an appointment of his installation was deferred. However, at length a day was fixed upon for his solemn separation to the work of the ministry in that place in the fall of the year 1723; but he lived not to see the day, being cut off by the enemy, as shall be now related. As Deacon Joseph Stevens and four of his sons were making hay in a meadow at Rutland, a little north of the place where the

meeting-house now stands, Aug. 14, 1723, they were surprised by five Indians. The father escaped in the bushes; two of his sons were then and there slain; the other two (Phineas the eldest, and Isaac the youngest,) were made prisoners. Two of the five Indians waylaid Mr. Davis and son, who that afternoon were making hay in a meadow not far off, but weary of waiting, they were returning to the others, and met Mr. Willard in their way, who was armed. One of the Indian's guns missed fire; the others did no execution. Mr. Willard returned the fire, and wounded one of them, it is said mortally; the other closed in with Mr. Willard, but he would have been more than a match for him, had not the other three come to his assistance; and it was some considerable time before they killed Mr. Willard. This account Phineas Stevens gave upon his return from captivity, who was a spectator of some part of the tragedy. The Indians having killed and scalped Mr. Willard, and taken some of his clothes, went off to Canada, with the two captives abovenamed. They were redeemed in about a year."

He was born in Saybrook, Ct., about 1692; graduated at Yale in 1714; received the honorary degree of A. M. from Harvard College, the year of his death, in 1723; was chosen unanimously to be the minister of Rutland; and at his death, Aug. 14, 1723, was about 31.

2.* **REV. WILLIAM RAND** was settled as the second pastor of this church, May 20, 1724, and after a ministry of about twenty years in Sunderland, was dismissed in the latter part of 1745. Mr. Rand was afterwards settled in Kingston, and died there; and Rev. Augustus R. Pope, a successor of his at Kingston, has published the following account of him:—
 "Rev. William Rand, the third minister of Kingston, was born in Charlestown, on the 24th of March, 1700; graduated at Harvard College in 1721, and was requested to supply the pulpit for one month, after the 6th of January, 1746. On the 24th of January, the church gave him a call, in which the parish concurred on the 13th of February.

His answer was given on the 14th of March, when a committee was appointed to make all necessary arrangements for the installation. Mr. Rand had been previously settled at Sunderland, on the Connecticut River, about twenty years. * * * Rev. Mr. Rand continued in the ministry here thirty-four years. He died of apoplexy on the 14th of March, 1779, aged seventy-nine years. The town, on the 15th, appointed a committee to make all the arrangements for his funeral at the town's expense; and subsequently chose a committee to procure gravestones to be placed at his grave." Mr. Pope says in a letter to the author, "Mr. Rand was quite a learned man, but a very dull preacher, unless tradition is false."

Rev. Zephaniah Willis, another successor of Mr. Rand at Kingston, has thus described him: "He was of middling stature, very spare habit, dark complexion, and strong constitution, of few words, disciplined in the school of affliction by the death of children, and the consequent derangement of his wife's intellect. He was liberal in opinions and doctrines, plain and unornamented in his discourses, pleasing to judicious and discerning, rather than to warm and superficial hearers. He was a scholar highly esteemed by the learned and informed in the province, with whom he had an extensive acquaintance. Several of his sermons are in print which contribute to his honor."

Rev. Dr. Chauncy wrote thus to Rev. Dr. Stiles: "I have been in long friendship and intimacy with Rev. Mr. Rand of Kingston, and Rev. Mr. Gay of Hingham, but I suppose you know neither of them; and shall only say, that they are both as valuable and great men as almost any amongst us. I could mention more names, and of my acquaintance too, but those I have mentioned are the most worthy of notice. I know of none I have a higher opinion of."

It has been said in some quarters, that Rev. Mr. Rand was opposed to Rev. George Whitfield and his preaching and religious movements; and that his opposition resulted in his

dismissal from Sunderland. The following epitaph is on Mr. Rand's gravestone in Kingston:—

“Here's one who long had run the christian race;
 Kindly reliev'd reclines his hoary head,
 And sweetly slumb'ring in this dark embrace,
 Listens the welcome sound, 'Arise ye dead.'”

3.* REV. JOSEPH ASHLEY was installed as the third pastor of this church in 1747, and, after a ministry of thirty-seven years, “he desisted from the exercise of his pastoral office in December, 1784, by advice of an ecclesiastical council called to consult of matters of difficulty between him and his people. He held his office in his church till his death.”

He was born in Westfield, Oct. 11, 1709, and was a great-grandson of “Robert Ashley, the only male bearing the name of Ashley that came from the mother country, settled in Springfield in 1639.” He was also the great-grandfather of Hon. Chester Ashley, the United States Senator from Arkansas, who died in Washington, April, 1848, aged 57. He graduated at Yale in 1730; was settled as pastor in Winchester, N. H., Nov. 12, 1736, and dismissed on account of troubles by the Indians in 1745. He was married to Miss Anna Dewey of Westfield in 1736, and had five children, viz., Joseph, Jr., who died in New York during the Revolution, a tory; Stephen, who was the grandfather of Hon. Chester Ashley; Anna, who married Jonathan Russell; Sarah, who married Jonathan Dickinson; and Gideon, who married Mary Russell, and lived and died in Sunderland. He lived in Sunderland till his death. He died there, Feb. 8, 1797, in his 88th year. On his monument is inscribed the following epitaph, viz.: “Sound in judgment, meek in spirit, exemplary in life, a friend of peace, a steady believer in the doctrines of grace, respected by his people, and esteemed by his brethren in the ministry. ‘They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever

and ever.'” Mr. Ashley’s death occurred while the Ministerial Association to which he belonged was holding its session in Deerfield ; and the intelligence was brought to the Association, and Rev. Dr. Newton was designated to offer a prayer specially in reference to the event. Mr. Ashley was on the famous council convened at Northampton in the case of President Edwards.

4.* REV. ASA LYON was ordained as the fourth pastor of this church, Oct. 24, 1792, and after a ministry of about one year he was dismissed, Sept. 23, 1793 ; and the dismissing council, at the same time, withdrew from him their ministerial fellowship. As Mr. Lyon was a remarkable man in some respects, liberty is taken to give a more full account of him than is given of most other ministers noticed in this work.

The following extracts are from a manuscript memoir of himself, which he wrote within a year of his death : “ Asa Lyon was born at Pomfret, Abington Parish, [Ct.,] Dec. 31, 1763. He was the youngest but one of seventeen children. His father’s name was Jonathan. His mother, a second wife, was Rebecca Maxley, from Brandon, in Ireland. Of his paternal ancestors no information remains further than this, they came from England to Roxbury at an early period of the settlement of New England. His grandfather removed from Roxbury to Pomfret, when that town was new. His name was Abiel. Rebecca Maxley embarked with her parents and sisters for this country when she was but twelve years of age. Her father died on the passage. The survivors resided for several years at Stonington, [Ct.] The family of Jonathan Lyon was always poor, but, by their industry and economy they were able to support those who depended upon them, and to give them a common school education. Asa was early under religious impressions, deep, but for many years transitory. His parents were members of the Congregational church, and constantly attended on the duties of that profession. His pious mother carefully

instructed her children in the Assembly's Catechism every Sunday evening. This scriptural system was taught in the village school every Saturday, and once at least by the minister of the place in every village school during its continuance in winter. So attentive to this Catechism was the subject of this sketch, that he several times, at the appointment of the master, gave the questions to the members of the school and corrected their answers without any recurrence to his book. While busied with this religious instruction, at a certain time his views of his desert of misery became so full, as to exclude almost every ray of hope. Of the justice of his condemnation he had no doubt, and its certainty was almost as real. He retired to a secluded place at the remotest corner of the farm, and besought the Lord for mercy. When he arose from his suppliant posture, he took from his pocket Erskine's musical version of the Song of Solomon, and cast his eye upon these words: 'Eat, O friends; drink, yea, drink abundantly, O beloved.' In an instant, such a view of the fulness and freeness of gospel salvation flashed upon his mind, as he never had perceived before. Of his own particular interest in it he had no perception at the time; but of its reality and certainty to every penitent, he even now doubts whether he can have a clearer view till he comes to where he shall 'know even as also he is known.' His opposition to the gospel from that moment ceased, and his objections to its doctrines, which had been strong, were gradually silenced. Of the day and year of this occurrence he has long since lost the remembrance; but the fact, the place, the circumstances and the effect, he thinks he can never forget, while reason is continued.

"From his childhood he had a taste for learning; mathematical studies were his delight; and he often imitated the clergyman in all parts of his ministerial duties. Obligated to depend on himself for property, he early became a teacher in a common school. He also hired himself to different per-

sons, to labor in the field for two months in harvest in each year. While engaged in these services, his leisure hours were employed in studying almost all the books which he could obtain. He gained so much knowledge of astronomy without any assistance he calculated an almanac, which was published in Boston. Among the books which he purchased in Boston, was a Greek lexicon, which excited a desire to understand the classics. As he was returning with his books in his knapsack, he was noticed by the Rev. Walter Lyon, the minister of his native place, who said to him, 'Though you cannot obtain a public education, you may make such progress in study as to fit you for public usefulness.' Encouraged by this remark, he soon commenced the Latin grammar, under the kind tuition of Mr. Lyon. Having made some progress in his preparatory studies, in addition to a large English school which he taught during the winter months, he undertook the instruction of two scholars in Latin. * * * At the commencement of Dartmouth College in 1787, he presented himself for examination, and was permitted to enter the Sophomore class. While a member of college he was allowed to teach a school each winter. Having graduated, he entered, Jan. 3, 1791, upon the study of divinity with the Rev. Charles Backus of Somers, [Ct.] With him he continued till the Association convened at Gilead, Oct. 4, 1791, when he received a license to preach the gospel. He preached his first sermon at Somers, Oct. 9, 1791. As licentiate he preached at Litchfield, N. H., at Pelham and Sunderland, Mass., and at Farmington, Ct.; and was ordained at Sunderland, Oct. 24, 1792. There he remained till January, 1794, when he came to Vermont. After tarrying a few weeks at Essex, he was employed at South Hero. There he continued preaching till, on the 12th day of January, 1795, he formed a church, consisting of seven persons, who had been members of other churches. At the invitation of this church, Dec. 21, 1802, he took the

charge thereof as pastor, and continued the administration of its special ordinances and duties till sickness prevented, March 15, 1840."

His son, Newell Lyon, Esq., of Burlington, Vt., gives the following account of his death: "On the day of his death, about six o'clock, P. M., he inquired of his daughter, 'What time is it?' She looked at the clock and replied, 'Six.' He then asked, 'What day is it? Is it the Sabbath?' (which were his last words.) She answered, 'Yes, father, it is the Sabbath.' He then, after drinking some water, looked at his finger nails, under which the blood was settling, slowly and solemnly raised his eyes, as he always was wont to do before prayer, then closed them, and died without a struggle."

His funeral sermon was preached by Rev. James Dougherty, and a portion of it was published in the Burlington Free Press, for April 23, 1841, from which the following is taken: "Of his personal appearance all here have a distinct recollection; on this, therefore, a word only need be said. Large of stature and powerfully muscular, his deportment was venerable, and his countenance full of dignity and intelligence. But passing from this topic, I would dwell a moment on the qualities of his mind. This, like his body, was large. His native powers, which were very great, he cultivated to the highest degree, by the most unremitting application to study. Knowledge, for its own sake, was pre-eminently the object of his research and toil, which he applied, as occasion required, to the duties of his profession, and to the business of life. Hence it was often observed of him that he was at home in all the professions, and on any topic of science or literature. He distinguished himself as a statesman and as a political writer. His speeches in the State and National Legislatures, and his orations and odes, written for the anniversaries of the nation's freedom, show him great in these departments of knowledge. As a divine, his discourses prove him to be exalted. His sermon on the

'Depravity and Misery of Man,' delivered before the Vermont Domestic Missionary Society in 1815, is itself a monument of knowledge, truth, and power.

"As a writer, he was chaste, clear, classic, removed alike from the diffusive and the dry. Method, beauty, strength, were prominent characteristics. He never wrote carelessly, yet never under constraint. Hugh Blair he evidently studied, whom he equalled in graces of style and language, and excelled in strength. Virgil, Cicero, and Homer were favorites with him in the classics. Indeed, those best qualified to judge of his intellectual capacity, yielded him the tribute of a profound mind and great learning.

"As a theologian, he stood high in the esteem of brethren in the ministry, with whom he was associated. Though evidently so guided by his own judgment as not to make any one his standard, yet Edwards was one of his frequent authorities; and he esteemed Scott as the best interpreter who ever annexed a Commentary to the Scriptures. He was a Calvinist in good faith; and it is difficult to conceive of greater pleasure, to one who loved those great principles that distinguish Calvinistic theology, than to hear him discuss and explain them. Both the friends and the enemies of that system felt him to be among its mightiest defenders. The darkness which so many seem to involve those divine doctrines in, always dispersed under the discursive power of his mighty intellect. Though few men were more capable of illustrating religion from nature than he, yet he rarely did it, preferring generally for this purpose, the *surer word of prophecy*. Perhaps no man had less sympathy for that theology which, under the show of liberality, would destroy the distinguishing doctrines of grace than he. Yet, though so fond of these fundamental truths, a more *practical* preacher it would be difficult to find. To him nothing in any department of thought or duty seemed to be a hobby, but everything had its place and was there attended to. His skill in managing the passions of unsanctified hearers,

when presenting any of the offensive doctrines, was remarkable. So clear was the idea in his own mind, and so felicitous the language in which he conveyed it, that while the *sentiments* slew them, the preacher never inflicted the slightest wound. O, to what excellent purpose had he studied the injunction, 'Be ye wise as serpents and harmless as doves;' nor less that kindred one, overlooked by so many, 'Be ye courteous.'

"In the pulpit he was solemn. His prayers, which were usually long, were characterized by impressiveness, 'exactness of expression,' very reverent towards God, full of weighty thoughts; ever orderly and submissive. He prayed as if none were there but himself and God. His preaching, like his prayers, was marked by method and instruction; and upon those occasions which required the moving and the tender, such as funerals, the sympathetic was very characteristic of him. His addresses to the mourners, a custom which he still followed, have often called forth a rush of powerful feeling throughout the assembly. Frequently has he himself been noticed to be in tears on those occasions. These addresses appeared to be wholly unstudied. It seemed to be nature herself speaking her own language, and it penetrated the heart. No pomp of expression, no parade of kindness, but friendship uttering what it tenderly felt. To him, the words of the prophet peculiarly applied, 'The Lord God has given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.' Though as a preacher he was generally earnest, yet he was never loud, much less noisy or boisterous. These traits, even when they were natural in a preacher, he disapproved, but when they were assumed for the purpose of effect, he loathed them. What is not always found in great minds, he was as quick to detect an error or sophistry, as he was powerful to overthrow it. Of him it may be said, 'he was quick of discernment, of a penetrating genius, close and clear thought, and piercing judgment. His understanding was, if

I may so express it, of a quick, strong, and distinguishing scent.' As a councillor, his praise is in all the churches, where he will long be gratefully remembered and admired. * * *

"As he lived, so he died, wholly discarding all righteousness, save the "imputed righteousness of Christ." In the skeleton of a last Will and Testament he says: "Viewing myself altogether unworthy of any good, yet hoping for full acceptance through the atoning blood and imputed righteousness of my Redeemer, I commend my immortal spirit to Him who gave it." To this, it may not be out of place to add, as illustrative of the simplicity of this wise and venerable man, the direction he gave in regard to his burial: "I direct that my deceased body be wrapped in a winding sheet, after the custom of former times, and laid in a pine coffin, colored black; without any ornaments, or indications of name or age, and laid in a grave, * * * there to rest, without any monument, till He, who is the Resurrection and the Life, shall call it forth, and make it like his glorious body." Such a man, my hearers, was the Rev. Asa Lyon. Such a minister, my brethren, was the pastor of your church."

Mr. Lyon was elected to various civil offices. He was a representative of the town of South Hero in the Vermont General Assembly from 1799 to 1814, with the exception of two years. In 1805 he was appointed to the office of Chief Judge of the County; and he was appointed to this office for nine years. At the Vermont election in 1808, he was chosen a member of the Council, and fulfilled the duties of his appointment. In 1814 he was chosen as a representative to Congress from Vermont, and served out the term of his appointment at Washington. On the 12th of May, 1796, he was married to Miss Esther Newell, a daughter of Rev. Abel Newell of Charlotte, Vt. By her he had six children, two of whom are living—a son in Burlington, Vt., and a daughter who is the wife of A. B. Hatch, Esq., of South Hero, Vt. He has published the following works,

viz. : A funeral sermon in 1800 ; a speech in the Vermont Assembly in 1804 ; a discourse on National Benefits in 1809 ; an oration before the Washington Benevolent Society in 1812 ; an article on the ordination of deacons in 1814 ; a missionary sermon in 1814 ; a speech in Congress in 1816 ; an interpretation of Mark xi. 24, in 1825. He likewise prepared a variety of works for the press that were never published, among which were a Grammar, an Arithmetic, a volume of Poems, a Dialogue between Common Sense and Thomas Paine ; the New Philosophical Dictionary, being the Philosophical Dictionary of Voltaire, corrected, enlarged, and improved, which was written only as far as the letter L. He died April 4, 1841, aged 77.

5.* REV. DAVID H. WILLISTON was settled as the fifth pastor of this church, July 8, 1804, and after a ministry of about two years in Sunderland, was dismissed, July 17, 1806. Mr Williston was born in West Haven, [now Orange] Ct., July 18, 1768 ; and was a son of Rev. Noah Williston of West Haven, Ct., and a brother of Rev. Payson Williston of Easthampton. He studied theology with his father, and with Rev. Mr. Storrs of Longmeadow. He was ordained as a pastor in Tunbridge, Vt., June 26, 1793, and was dismissed from there about 1802. After his dismissal from Sunderland, in 1806, he returned to Tunbridge, Vt., and made that place his home till his death in 1845. He preached to the people of his first charge as a supply for some time after his return, and without salary. From 1807, till within a few years of his death, he labored as a missionary a considerable portion of the time, in Vermont and Maine. His wife died in Tunbridge, Jan. 8, 1838, aged 71. All his children died before his own death. After the decease of his family he lived alone in his own large house, and was unwilling to have others live with him. He was regarded as being somewhat eccentric in some of his notions and habits. His piety, his devotedness to the interests of the Redeemer's cause, and his missionary zeal were unques-

tionable. He was remarkably benevolent, and contributed largely, in proportion to his means, for the propagation of the gospel among the heathen. His labors as a missionary, in the service of the Hampshire Missionary Society, among the feeble and destitute churches of Vermont and New Hampshire, are spoken of as having been useful and valuable. His funeral sermon was preached by Rev. Stillman Morgan of Bristol, Vt. Mr. Williston died in Tunbridge, Vt., Oct. 29, 1845, aged 77.

6.* REV. JAMES TAYLOR was settled as the sixth pastor of this church, July 22, 1807, and, after a ministry of about twenty-four years in Sunderland, died while pastor there, Oct. 11, 1831, aged 48. He was born in Westfield in 1783; graduated at Williams in 1804; studied theology with Rev. John Taylor of Deerfield, whose eldest daughter he married; and was never settled as a pastor except at Sunderland. Rev. Tertius S. Clarke, then of South Deerfield, preached his funeral sermon. The following is the epitaph on his gravestone in the Sunderland cemetery: "In memory of Rev. James Taylor, for twenty-five years pastor of the church in Sunderland, who died Oct. 11, 1831, aged 48. Also, his wife, Mrs. Elizabeth Taylor, who died Oct. 16, 1831, aged 43. The most enduring monument to the parents is the hearts of their children."

The Greenfield Gazette of Oct. 18, 1831, published this brief notice of Mr. Taylor: "A man of the character and qualifications of Mr. Taylor should not go down to the tomb unnoticed; for the benefit of the living, and as a just tribute of respect to the memory of the deceased, his fidelity in the service of his Master, his high integrity, his qualifications for the ministry, and his life, as we believe, of usefulness should be recorded."

The American Quarterly Register thus speaks of him: "Mr. Taylor was a son of Col. James Taylor of Westfield. He died in the midst of his days, much lamented. He was very active, along with his excellent parishioner, Nathaniel

Smith, Esq., in efforts to found and build up Amherst College. Both were trustees of that institution. Mr. Taylor's wife died about the same time with her husband, leaving a large family of children."

Mr. Taylor published a sermon which he preached before the Hampshire Missionary Society, at Northampton, in 1818. Mr. Taylor and his wife died of typhus fever, which was greatly prevalent and quite fatal that season in Sunderland.

He possessed a sound, energetic mind; had great decision of character, and firmness of purpose; was strictly evangelical in his doctrinal views; and his preaching was clear, forcible and instructive. In person he was of middling height, and rather corpulent; with a full countenance, indicative both of kindness and a prompt, active, and decided spirit.

7. *Rev. Henry B. Holmes* was installed as the seventh pastor of this church, Jan. 21, 1833, and, after a ministry of about two years and nine months, was dismissed, Oct. 27, 1835. Mr. Holmes was born in Stratford, England, in 1808; never graduated at any college; studied with his father, Rev. Benjamin Holmes, an English dissenting minister, who came to this country about 1819, and was settled for a time in Montague. Mr. Henry B. Holmes was settled in Goshen, Sept. 25, 1830, and was dismissed from there in January, 1833; and after leaving Sunderland was settled in Springfield, Vt., June 29, 1836, and was dismissed from there in a few years, and has been for some years past an agent of the American Tract Society, and resides at Andover.

8.* *REV. SOLOMON B. INGRAM* was ordained as the eighth pastor of this church, Dec. 28, 1836, and, after a ministry of about three years and a half, died while pastor in Sunderland, June 2, 1840, aged 33. He was a tutor in Amherst College from 1835 to 1836. The following epitaph is recorded on his gravestone; "Cut off in the beginning of his life and in the midst of his usefulness. That life is long which answers life's great end." His widow married Rev. Robert Carver of Raynham.

The following is an extract from an obituary notice of Mr. Ingram, which was prepared by Rev. Dr. Humphrey, who preached his funeral sermon, and was published in the *New York Observer*:—

“Mr. Ingram was born in Amherst, Mass., April 1, 1807. He made a public profession of religion, and united with the church when he was about 10 years of age. His thoughts and desires were soon turned to the christian ministry, and he entered Amherst College in the autumn of 1827. While in college, he was distinguished for sobriety, industry and punctuality. Let who would be absent, he was sure to be found in his place, both in the class-room and the chapel. He took a high rank in his class, and graduated at the commencement of 1831. After a year or two spent in teaching, and witnessing a powerful revival in his school, he entered the Theological Seminary of Andover; but before he had finished his professional studies, was called to the tutorship in his college, the duties of which he discharged with distinguished fidelity and success, till, having been licensed to preach the gospel at the end of the year, he was invited to supply the pulpit as a candidate for settlement, in Sunderland. In a few weeks he was called, with great unanimity, by the church and congregation, to take ‘the oversight of them in the Lord,’ and accepting the invitation, was ordained in December, 1836.

“He entered upon his high duties with an alacrity which is rarely surpassed, and appeared to feel from that hour that he ‘watched for souls as one who must give an account.’ He saw that he had a great work to do; a work that demanded the best of his time and strength and faculties; and he ‘gave himself wholly to it.’ Mr. Ingram spent more time in his study, and in preparing his discourses, than most young ministers do in these bustling times, and, of course, preached better. Most earnestly did he desire to ‘see the salvation of God,’ among the beloved people of his charge, and he did see it ‘and was glad.’ In 1832, God poured out

his Spirit, first upon the youth and children of the congregation, and afterwards upon heads of families. The revival continued the greater part of a year, and, as the fruits of it, between 70 and 80 were added to the church.

“During this glorious ‘time of refreshing from the presence of the Lord,’ Mr. Ingram’s spirit was remarkably stirred within him. His labors were unremitting. He was ‘instant in season, out of season.’ He poured himself out like water. It is rare to see any one more entirely absorbed than he was in his sacred work. It seemed for some time, as if he could not rest, day nor night, till his people were all safe in the ark. He had always enjoyed uncommonly fine health, and probably, as many others have done, presumed too much upon it; although it did not fail him at that time. The growing attachment of his congregation to him, and his strong attachment to them, seemed to promise a long and useful ministry; and he was fast rising in the estimation of his brethren, and of other congregations where he occasionally preached. Those who knew him best, expected most of him in future years. But, alas, ‘his sun has gone down ere it was noon.’ He had scarcely been three years and a half in the field, when he was arrested by the stroke of death, and left all his plans of future usefulness unfinished. ‘He rests from his labors and his works follow him.’

“Mr. Ingram’s natural talents were rather solid than brilliant. Indeed there was nothing *showy* about him. He had just that sort of mind which fits a man for the most enduring reputation, and the highest usefulness in the christian ministry; discriminating, vigorous, remarkably well balanced, patient and true to its purpose. He loved study, and felt that his great business was to ‘feed the flock of God, over which the Holy Ghost had made him overseer, with *knowledge* and *understanding*.’ Hence his sermons were full of thought, and highly instructive, as well as direct, searching and pungent. It is believed, that but few ministers can show as many well-studied sermons, within the first

three years and a half after their settlement, as he left behind him. He took the right course to become able and eminent in his profession. The light was clear, because the oil was well beaten ; and had his life been spared, it would, there is reason to believe, have shone 'more and more unto the perfect day.' He was retiring in his habits—perhaps too much so ; but if his people did not see him so much as they wished on week days, they saw plain enough on the Sabbath where he had been laboring for their benefit.

Ministerial consistency and prudence were distinguishing traits in Mr. Ingram's character. His every-day deportment corresponded with his Sabbath day appearance and instructions. Everybody saw that he was a man to be trusted, consulted and confided in. He was always gaining in public confidence ; and, it is believed, never lost anything. His piety was remarkably unostentatious, but apparently deep, uniform and vital. It was not a noisy brook of a month or two in the spring, but a perennial stream. His private papers evince great humility and self-distrust, at the same time that they indicate an unshaken reliance upon the merits of the Redeemer, and an increasing desire to be conformed to his image. When brought down upon the bed of sickness, he was calm, cheerful and resigned. He spoke often, like one deeply read in his own heart, of his great unworthiness and his low attainments in piety. He had a desire to live, that he might serve God better in the gospel ; but a still stronger desire that 'the will of the Lord might be done.' His prevailing impression, for some time before his death, was, that he should not recover, and his conversation, in the near prospect of death, was highly satisfactory and consoling to his friends. His last words were affectingly expressive of 'that peace which passeth all understanding.' When his hour had come, he breathed his soul gently away, and left his heart-stricken companion, his mourning relations, and his bereaved and sorrowing flock, humbly trusting that he had gone 'to be forever with the Lord.'

9.* REV. AUSTIN CARY was ordained as the ninth pastor of this church, Nov. 11, 1840, and after a ministry of about nine years, died while a pastor in Sunderland, Nov. 27, 1849, aged 40.

Rev. Samuel Harris, then of Conway, preached his funeral sermon, from which the following is an extract, viz. :
“ Austin Cary was born in North Bridgewater, Oct. 1, 1809. His early life was marked with amiableness and morality ; as is usual with the children of pious parents, he was from his early years the subject of serious impressions. The first which he distinctly remembers, was, when he was about seven years old. But as he advanced in youth, he left the Sabbath School, as is the dangerous custom of many lads when they begin to approach manhood ; from that time, though extremely fond of reading, he neglected the Bible, and lost all relish for it. He also, for the pleasure of showing what he could say, and of provoking discussion, allowed himself to advance objections against its divine origin. As the result, he became sceptical, and ultimately an atheist, entirely callous to religious impressions. His recovery from this state was peculiar and striking. Returning home late at night, he had fallen asleep in the wagon, as he was wont to do, when thus kept abroad by business. His thoughts had not been turned to the subject of God’s existence, or any kindred subject, either then or for some time before. The night was cloudy. As he awoke and looked on the dim objects about him, a strong and instantaneous impression was on his mind ; ‘ There is a God ; he keeps myself and everything in being ; he is here, he is everywhere.’ This sudden and abiding conviction he ascribed to the Spirit of God. From that time, he again became the subject of frequent religious impressions. He re-entered the Sabbath School now as a teacher ; but the employment only made him wretched by conscious unfitness. These occasional impressions and periods even of wretchedness he concealed ; in this state he continued about two years ; at the end of

this time, and near the close of a protracted meeting, he finally and forever gave his heart to Christ, and openly avowed himself his disciple. Soon after, in the spring of 1832, and the 23d year of his age, he began fitting for college, with the hope of entering the ministry. In 1833 he entered Waterville College, from which, in the Sophomore year, he removed to Amherst, where he graduated with honor in 1837. The same year he entered the Theological Seminary at East Windsor, where he completed his theological course in 1840. He soon after received calls from three churches; he accepted that from Sunderland, where he was ordained, Nov. 11, 1840. Here he labored with great fidelity and success. He enjoyed two special revivals in 1843 and 1849—136 were added to the church during his ministry.”

“A few years ago his labors were interrupted for a few months by a disease of the lungs. The present autumn it pleased God to send distressing sickness on all the members of his family. This interrupted his public labors. The last time he preached, he went from the bedside of his wife, then scarcely expected to recover, and preached extemporaneously from these words: ‘We all do fade as a leaf.’ On a subsequent Sabbath, he left his sick family long enough to come to the sanctuary and baptize six children. This was his last public service. As his family became slightly better, worn down himself with fatigue and anxiety, he was attacked by hæmorrhage from the lungs, followed by three similar attacks. He became, however, more comfortable, and his physician was entertaining the hope, that, after a few months, he might be restored to a measure of comfortable health; but a typhoid fever set in and soon brought him to his end. He died Tuesday, Nov. 27, at 10 o’clock, P. M., at the age of 40 years. His dying struggles were terribly severe.

“During his sickness, on account of the state of his lungs, he said but little; but his soul was peaceful, and his whole

sickness marked by a sweet and unquestioning submission to God, which was ever, in an unusual degree, characteristic of him. He said, 'I see it to be my Father's will to take me home; but he has not revealed to me how or when.' At one of the few interviews which his wife's illness allowed him to have with her, he said, 'I am near home, and oh 'tis good, 'tis good; I wish you knew how happy it is. Many times we have parted, expecting to meet again in a few weeks. This is nothing more than that.' At another time he said, 'A few weeks ago I expected you would be called home, and I be left. But now it seems, that God is to take me to be with the dear little one that we have in heaven, and leave you to take care of these that remain with us.' When he seemed better, and it was hoped he might be restored, he said, 'Oh, it seems hard to come back.' Thus in peace and submission the soul of our beloved brother waited the approach of death, till he slept in Jesus, and his spirit passed away to Christ, who is our life.

"About six hours before his death, a brother in the ministry entered his room. The dying man extended his hand with his usual cordiality, and the visitor said, as he took it, 'Brother C. your race is almost run.' He replied, 'Yes, bless God for it;' and then rallying his dying energies, he said with intense earnestness, 'Oh, my brethren in the ministry, live for Christ,—Christ is all—all.'

"We never could have felt that the time had come when we could spare him. But God's time is best; and it would seem even to us, that no more suitable time for his departure could have been chosen. God had just visited him with that blessing, dearest of all to a pastor's heart, the outpouring of his Spirit; he had just permitted him to gather into Christ's fold a larger number than had ever before joined that church at once. Thus God had sent a beam of heaven's own light to fall on him, a smile of his own love to irradiate him, before calling him to the full glory of the heavenly world. If the victor on a field of blood can say,

‘I die content,’ how much more the pastor, who dies in the very hour of spiritual triumph; who goes from the clustering affections of new-born souls converted under his ministry, to be welcomed by angels, as one who has converted many from the error of their ways, and hidden a multitude of sins. It is a translation in a chariot of glory, rather than a death.

“I shrink from attempting to delineate his character, lest I do injustice to it; but I am relieved by the thought, that his character is known to my hearers; and your own hearts will supply the deficiencies of the picture.

“He was remarkably winning in his manners, speedily securing the interest of a stranger, which was usually increased and consolidated into friendship by further acquaintance. He was always modest and unassuming. He was ardent in his feelings, firm and trustworthy in his friendships. He was social, frank, and generous; above all shadow of meanness, he was eminently manly. He was remarkably unselfish. Before experiencing religion, he was becoming more and more absorbed in the love of money; he was bent on being rich. Grace had effected a complete triumph over this; his heart was not set on property; money flowed from him freely for every good object. He was firm in his decisions; and in the least as well as the greatest matter, where principle was at stake, absolutely inflexible; and yet he maintained his convictions and carried through his purposes with such suavity, that they who yielded to his decision seemed almost to suppose that he had yielded to them. He possessed sound judgment and strong common sense. With all his warmth of feeling, he had great self control, and few, if any, have seen him thrown off his guard by even a momentary passion. He had immense energy, and what he undertook, he would at all hazards accomplish; and this, with his scrupulous fidelity, caused that, if any matter pertaining to the interests of the church were intrusted to him, we knew it would be done seasonably and thoroughly.

And in whatever he undertook, he was almost recklessly unsparing of himself. His own convenience, interests, time and health, seemed literally the last thing he ever thought of. Hence he was led unquestionably to an unjustifiable excess of labor, which the remonstrances of friends were inadequate to restrain, and which brought him to an untimely end.

“As a christian he was unusually spiritual. Should I select any trait as peculiarly striking, it would be his prompt, but loving and sweet submissiveness to God. Some of us remember the affecting remarks which he made on this subject, at the meeting of the conference at Shelburne, a few weeks ago. He spoke of free and confiding intimacy with God in Christ, comparing the christian to a little child flinging his arms around his parent’s neck, and affectionately whispering his wants in his ear. I thought, at the time, that he was describing the habitual attitude of his own soul.

“As a preacher and writer, he had ability ; as his Prize Tract and his Report on the Desecration of the Sabbath show. But his peculiar characteristic was *unction* ; he was a son of consolation rather than a Boanerges ; a John rather than a Peter. He spoke to the heart ; and the peculiar warmth of his soul glowed in his sermons and melted the hearts of his hearers. In doctrine he was incorrupt, holding forth those peculiar truths which of old have been the glory of our churches. He had a power of keen analysis and nice distinction, which we have seen exercised in private, and in his more profound investigations. But his preaching was aimed to awaken sinners and to edify the church, in the presentation of the simple and affecting motives of the gospel.

“As a pastor, he felt an absorbing interest in his people. Truth would have allowed him to address them in the words of Paul : ‘Being affectionately desirous of you, we were willing to have imparted to you, not the gospel of God only, but also our own souls, because ye were dear unto us.’ And that body, worn out in labors for you, tells you what he

was willing to do—what he has done—he has given you himself.

“In hours of stupor, during his last illness, I am told by his physician, that nothing would rouse him so quickly as the mention of any subject pertaining to the interests of his people. The physician and attendants repeatedly tried to rouse him, but in vain; when, directly after, some of the people coming in and speaking of the interests of the church, it would rouse him at once.

“In his relation to the churches, generally, he was ever ready for counsel and for labor. He was one of the most active in forming and executing plans to promote the general interests of the churches of the county and their benevolent enterprises. Few men of only nine years’ standing in the ministry had been called on so many councils, or had so great influence in them.

“How dear he was to the circle of ministers in which he moved; what reason we all had to love and trust him; what a sore bereavement we feel has come upon us; I cannot trust myself to say. He was a true yoke-fellow. We *did* love him! We are bereaved. God help us to say, Thy will be done.”

The following epitaph is on his gravestone: “His uniform christian deportment, his zeal, fidelity and success in the cause of Christ, have engraven his memorial imperishably upon the hearts of those who knew him.” “Blessed is that servant whom his Lord, when he cometh, shall find so doing.” Mr. Cary left two children; and his widow has married Rev. Matthew Kingman of Bethel, Vt.

10. REV. HENRY B. HOSFORD was ordained as the tenth pastor of this church, May 28, 1850, and after a ministry of about three years was dismissed, March 2, 1853. Mr. Hosford was born in Williamstown in 1819; graduated at Williams in 1843; was a tutor in Williams College from 1844 to 1848; studied theology at that institution; was licensed by the Berkshire Association in 1847; after leaving Sunder-

land removed to Williamstown, and supplied the place of Professor Tatlock in Williams College during the temporary absence of the Professor, till he was appointed to a Professorship of Intellectual Philosophy and Rhetoric in the Western Reserve College, in the fall of 1853, and accepted the appointment.

11. REV. SERENO D. CLARK was installed as the eleventh pastor of this church, May 31, 1853, and is now pastor there. As Mr. Clark was formerly a pastor in Ashfield, a further notice of him may be found in the account of the pastors in that place.

This church has had more pastors than any other church in the county. Of its *eleven* pastors seven have been dismissed; one was killed by the Indians; one became a member of Congress; three are living; and the average length of their ministry in Sunderland was about nine years.

CONGREGATIONAL MINISTERS WHO ORIGINATED FROM
SUNDERLAND.

1.* *Rev. Edward Billings* is supposed to have been a native of Sunderland; and, as he was a pastor in Greenfield, a further notice of him may be found in the account of the pastors of the first church in that town.

2. *Rev. Eli F. Cooley* was born in Sunderland, Oct. 15, 1781, and in 1796 removed to Hartford, Ct.; graduated at Nassau Hall in 1806; studied theology at that institution with the President, Rev. Dr. Samuel S. Smith; was licensed by the Presbytery of New Brunswick, N. J., in October, 1809; was ordained as pastor in Cherry Valley, N. Y., Feb. 6, 1811, and was dismissed from there about 1820; was installed at Middletown Point, N. J., in September, 1820; and dismissed from there about 1823; was installed pastor of the first Presbyterian church in Trenton, N. J., June 4, 1823, where he now preaches. In 1846 Mr. Cooley had 7,500 copies of the ancient New England Primer, such as he studied in his childhood in Sunderland, printed for distribution among the young of his flock and among others.

3. *Rev. Joseph Field* was born in Sunderland, and was a pastor in Charlemont many years, and at length became a Unitarian. A further notice of him may be found in the account of the pastors of the church in West Charlemont.

4. *Rev. Alpheus Graves* was born in Sunderland, and was settled as a pastor in Heath; and a further notice of him may be found in the account of the pastors in Heath.

5.* *Rev. Horatio N. Graves* was born in Sunderland, April 7, 1806; graduated at Yale in 1826; studied theology at New Haven; spent a year as an agent in behalf of Sabbath Schools in Ohio and Michigan; preached one year in Middlefield; was settled as pastor in Townsend, Vt., in February, 1833; was dismissed from there on account of ill health in September, 1848; resided four years at Hempstead, on Long Island, N. Y., and engaged in agricultural pursuits and preaching occasionally, as his health would allow; in 1852 removed to Orange, N. J., where he died Oct. 21, 1852, aged 46. He enjoyed the instruction, example and prayers of a pious mother. At five years of age he had read through the New Testament. In 1839, ninety persons were admitted to his church in Townsend, Vt. He married Miss Martha Arms of Conway, by whom he had four sons and one daughter; he buried one son in 1845. His ordination sermon was preached by Rev. Tertius S. Clarke. His labors were highly acceptable and useful to the people of his charge. Although he experienced trials among them, strong and ardent attachment subsisted between him and them. He was naturally modest, diffident, and inclined to put a low estimate upon himself. Several times he was requested by his hearers to publish some of his sermons, but he would decline, saying, "They are of no merit." In his sickness he expressed great humility. At the approach of death he manifested strong confidence in Christ, saying, "I have committed all to him. To whom else shall I go." He died in peace, and in hope of a glorious immortality

through faith in a crucified Saviour. Rev. Hollis Read preached his funeral sermon.

6. *Rev. Austin O. Hubbard*, was born in Sunderland, Aug. 9, 1800, and removed from there in 1804 to Stanstead, Canada East; graduated at Yale in 1824; studied theology under the direction of the Baltimore Presbytery in Maryland, and likewise, after being licensed and ordained, spent some two or three years from 1830 as a student in the Seminary at Princeton, N. J.; was licensed by the Presbytery of Baltimore in October, 1826, and, after preaching a year and a half, was ordained as a missionary to labor in Frederic County, Md., where he preached two or three years; from 1833 to 1834 instructed in Biblical Literature in Princeton Seminary; labored three years as a missionary in Melbourne, Lower Canada; in 1841 was installed as a pastor in Hardwick, Vt., where he remained as pastor about three years, and resided there about two years afterwards; in 1845 took charge of a church in Barnet, Vt., where he remained as a preacher till 1851; since which time he has been employed as a teacher, and has occasionally supplied neighboring churches, residing still in Barnet, Vt. The late Rev. Dr. Nevins of Baltimore preached his ordination sermon; and Rev. President Wheeler of Burlington College preached his installation sermon. Mr. Hubbard has published a small English Grammar and five Discourses on the Sabbath.

7.* *Rev. Jonathan Hubbard*, it is supposed, was born in Hatfield, about 1702, and removed in early life to Sunderland where he lived till manhood; graduated at Yale in 1724; was ordained as pastor at Sheffield, Oct. 22, 1735; was dismissed from there in 1764; continued to reside in the town, and died there, July 6, 1765, in his 62d year. He had seven sons, all of whom were carried to the church and baptized when they were eight days old. Says a correspondent, "He owned considerable land, and at one time came near being dealt with by the church for being so worldly-minded as to raise *twenty bushels of potatoes in one*

year, which was a new thing in those days." His widow died, March 28, 1776. The following epitaph is recorded on his gravestone in Sheffield, viz. : "The Rev. Jonathan Hubbard was the first pastor of the church in Sheffield. He was blest with a lively genius and solid judgment. His public discourses were judicious, and his conversation instructive." He was Moderator of the Council that tried the case of President Edwards at Northampton, and dismissed him from that church, June 22, 1850.

S.* *Rev. Ochs G. Hubbard* was born in Sunderland, Jan. 7, 1805; graduated at Amherst in 1829; finished the theological course at Andover in 1832; was ordained as a pastor in Leominster, May 23, 1833, and Rev. Dr. John Brown, then of Hadley, preached the sermon; was dismissed from there, June 17, 1851; then preached at Wolfboro', N. H., at Erving, at Cape Elizabeth, Me., and at East Falmouth; at the last named place he died, Aug. 14, 1852, aged 47. Previous to his settlement at Leominster, he preached at Sunderland, and was invited to settle there. During his ministry at Leominster, his congregation increased from 80 to 300. His remains were removed from East Falmouth to the cemetery in Leominster, and interred in presence of a congregation of five or six hundred people. His former church and society have erected a beautiful monument to his memory, at an expense of \$130. Upon it is inscribed the passage, "Remember the words I spake while I was yet with you." Mr. Hubbard published a dedication sermon. He married Miss Martha, a daughter of Déacon Jacob Smith of Hadley, by whom he had five children, three of whom are living.

The following extract of an obituary notice of him was published in the Puritan Recorder: "Having completed his course of theological studies, he soon after settled over the Orthodox society in Leominster, and continued there about nineteen years. The church and society, at first small and feeble, were greatly increased and prospered under his min-

istry. His amiable disposition, and uniformly consistent, dignified, and christian deportment, won for him the respect and confidence even of those who differed from him in their religious views; and he was often associated with them in the superintendence of schools, and other important matters relating to the general interests of the town. He was a discriminating and successful preacher, a wise counselor, and a safe guide to the inquirer after the way of salvation. The various objects of christian benevolence found in him a faithful and efficient friend.

“His course was ever onward; but he was not given to innovation and change, and never adhered to custom without reason, nor was he willing to destroy foundations, for the sake of laying others by his own hand. He was not one who defeats his object by the measures pursued; but with a well disciplined mind and comprehensive views, he judiciously and faithfully sought to do good. His piety was deep and ardent, and his character was a beautiful exemplification of the simplicity and godly sincerity of the gospel, and calculated to convince those who were acquainted with him that he was sincere, earnest, true to the cause of his divine Master. In his last moments he calmly and confidently reposed in the covenant faithfulness of God, and his end was peace.

“The beloved and affectionate people of his charge have met with a severe, not to say an irreparable loss. After passing through many trials in regard to the ministry, they had just begun to concentrate their affections on him, whose loss they now deplore. May they look to the great Shepherd, who is able to provide, that he would send them a man after his own heart to break to them the bread of life. For their kindness and sympathy with the deceased and his family, they will not lose their reward.” “Blessed are the dead who die in the Lord; they rest from their labors, and their works do follow them.”

9. *Mr. Rodolphus B. Hubbard* was born in Sunderland in

September, 1803; lived for a few years in childhood in South Deerfield, and then returned to Sunderland; graduated at Union in 1829; studied theology with Rev. Nathan Perkins of East Amherst; was licensed by the Hampshire Association in 1837; preached for short periods in South Deerfield, Hatfield, Leverett, and several other places, but for several years past has relinquished preaching. He was never ordained. He has been employed considerably in teaching. He has been a member of the Massachusetts Legislature, and of the Executive Council. He resides in Sunderland.

Of the *nine* preachers reckoned as sons of Sunderland, eight were probably natives of the town; eight were graduates; eight have been ordained; one became a Unitarian; and five are living.

Rev. Pindar Field was born in Sunderland, but removed at the age of one year to Hawley, and is reckoned among the ministers of that town. Rev. Eli Smith, late of Hollis, N. H., resided here for a time before entering upon the ministry. Rev. Samuel Fisher, D. D., was born in Sunderland, but soon removed to Conway, and a notice of him may be found in the account of the Conway ministers.

OTHER DENOMINATIONS.

BAPTISTS. The Baptist church in the north part of this town, called the Sunderland and Montague Baptist Church, as a portion of the members reside in Montague, was organized in 1822. The following ministers have supplied this church, viz., Revs. Hosea Trumbull, Elias Johnson, Elijah Montague, Erastus Andrews from 1831 to 1835, and from 1836 to 1839, and from 1844 till this time; Lorenzo Rice, Artemas Piper, and Samuel Everett. Rev. Noah Baker and Rev. Nathaniel Rice, Baptist ministers, originated from Sunderland.

UNITARIANS. One Congregational minister originating from Sunderland, became a Unitarian, viz., Rev. Joseph Field of Charlemont.

SUMMARY of preachers who originated from Sunderland :
 Orthodox Congregationalists, 9 ; Baptists, 2 ; Unitarians,
 1. Total, 12.

WARWICK.

According to Hayward's Gazetteer of Massachusetts, "the territory of this town was granted in 1736 to the descendants of thirty-nine soldiers who went from Roxbury and Brookline, under Captain Andrew Garduer, in an expedition to Canada in 1690 ; all of whom perished, save one, by the name of Newell. The tract was called Roxbury Canada, until its incorporation by its present name in 1763, [Feb. 17.] It was first settled about 1744, and the first church was formed, and the first minister, the Rev. Lemuel Hedge, was settled in 1760. The Indian name of the territory was *Shaomet*." The population of the town in 1850 was 1,021. There have been organized in this town three churches, viz., one Congregational church, that has become Unitarian within half a century, one Orthodox Congregational, one Baptist, and a Universalist society.

ORTHODOX CONGREGATIONALISTS.

FIRST CHURCH. The first Congregational church in Warwick was organized, Dec. 3, 1760, with twenty-six members, on the day of the ordination of the first pastor. It became Unitarian since the beginning of the present century. "The first *Meeting-house* was raised, April 28, 1756, but was not finished so as to be occupied till the spring of 1760. The second meeting-house was erected probably in 1787, but not completed till the autumn of 1789. The third house of worship belonging to this people, and the one now occupied by them, was built in 1836." Between the death of the first pastor and the settlement of the second, Rev. John Mellens of Lancaster preached to this people several months. Just previous to the settlement of the third pastor, the late

Rev. Phineas Cook preached for a time to this people. This church had existed about fifty-four years, when its third pastor, who was their first Unitarian pastor, was settled. In this time, the church had a settled ministry about fifty years, and was destitute of settled pastors about four years. Two pastors were settled over this church before it became Unitarian.

PASTORS. 1.* REV. LEMUEL HEDGE was settled as the first pastor of this church on the day of its organization, Dec. 3, 1760. He was born in Hardwick about 1733; graduated at Cambridge in 1759; and, after a ministry of nearly seventeen years, died while a pastor at Warwick, Oct. 17, 1777, in the 44th year of his age. On his monument is the following inscription: "In private life he was cheerful, exemplary, and benevolent. In his ministerial character, faithful, solemn, and instructive. In full belief of the truths he preached to others, he fell asleep in Jesus, with the christian hope of rising again to eternal life."

His ordination sermon was preached by Rev. Mr. Forbes. He was the father of Levi Hedge, LL. D., a professor in Cambridge College, and the author of Hedge's Logic.

Mr. Hedge appears to have experienced great trouble on account of political differences, as will be seen by the following extracts. On the 6th of March, 1775, the town of Warwick voted, "The inhabitants do concur with the resolve and recommend of the Committee of Correspondence of Northfield, Athol and Warwick to disarm and confine the Rev. Mr. Hedge to the town of Warwick, without a permit from the Committee of Correspondence of said town."

"July 17. The meeting having assembled at the adjournment, the committee on Mr. Hedge's matters made a report as follows: Mr. Hedge proposes that he will, upon the town's rescinding the vote to disarm and confine him to said town, pledge his honor that he will not influence or prejudice the minds of the people against the common cause which the country is engaged in; and will join with the

town in three proposals: 1st. To leave it to the General Assembly of the province; 2d. To a mutual council; 3d. To any set of judicious men the town and he would agree on. On the report's being made, a motion was made to rescind the vote, but it passed in the negative."

The American Quarterly Register makes this statement respecting Mr. Hedge: "He was much persecuted as unpatriotic, but his annoyance could not have been of long duration, as his life was cut off in its prime. Of his persecutions, a specimen is given in the following anecdote. A lawless company, forty or more, had taken him into custody and brought him to Northampton, with a view to his imprisonment there; but their course being seen to be wholly without warrant, they were enforced to release him. The excitement and fatigue to which he was then subjected, were said to have occasioned the fever by which he was shortly carried off."

Rev. Preserved Smith, the third pastor of the church, has given the following sketch of Mr. Hedge: "At the time of his settlement the town was new and the population sparse, so that he was obliged, in some instances, in performing parochial duties, to find his way from house to house by the aid of marked trees. He is said to have been a man of good talents, of great energy of character, and of liberal views in theology. Those who recollected him and sat under his ministry, ever spake of him as an earnest preacher and strongly endeared to his people; being ready to bear with them the sacrifices incident to building up a parish amid a primitive settlement. His ministry appears to have been highly blessed, as his church included nearly all the congregation, so far as the heads of families were concerned. If any such did not belong to the church, they were the exceptions and not the rule. When the revolution commenced he was suspected, by some who were ultra liberty men and violent and rash in their measures, of leaning towards the tory side of the controversy which agitated the

country; and the ill treatment which he received from that source so wounded his sensitive mind that it preyed on his health, and no doubt tended to accelerate the disease which terminated his life. His death was felt to be a great loss to his people, for he had been to them a father, counsellor and friend. They had shared in his tender and fraternal sympathies under all their hardships, privations and trials; and the society which he had led by the hand, in its infancy, seemed to require his fostering care to give it a greater maturity and growth. But God, who does not forget his people, did not forsake this little flock. His friends did not think him enough of a tory to impair his patriotism. A letter from him was found in the pocket of his friend and classmate, Gen. Warren, who fell at Bunker Hill in 1775. In that letter he professed a sincere interest in the liberty of his country, though he had doubts as to the issue of the struggle in which his countrymen were about to engage."

2.* REV. SAMUEL REED was settled as the second pastor of this church, Sept. 23, 1779, and after a ministry of about thirty-three years, died while a pastor at Warwick, July 31, 1812, aged 57. Mr. Reed was born in Middleboro' in 1755; graduated at Yale in 1777; and his funeral sermon was preached by Rev. Joseph Kilburn of Wendell.

Rev. Preserved Smith, his successor at Warwick, says of him: "He entered literally into the labors of his predecessor, and successfully continued the work which had been so well begun. He possessed an original mind, and had he enjoyed larger opportunities for literary and theological culture, he would have held a high rank in his profession. He belonged to the Arminian class of divines; and his preaching, it is said, was much of a practical character, seasoned with good common sense. He was a man of great social qualities, and his conversational powers were unusually brilliant. It was owing to his agreeable intercourse with his people, that he was so much indebted for the stronghold he had on their esteem and affections. His ministry was peaceful and

prosperous, during which the town reached the *acme* of its population, and under which the church was much increased, numbering at the time of his decease one hundred and fifty. He died in 1812, in the 57th year of his age, and in the 33d of his ministry, deeply lamented by his bereaved flock, who, in token of their respect for his memory, have erected a marble table over his grave, on which is graven a faithful delineation of his ministerial character and virtues." The following is the epitaph:

“He had strong powers of mind,
 Was bold in the defence of the truth,
 Severe against wickedness,
 Mild towards the humble,
 Pitiful to the distressed,
 Affectionate to his friends,
 Frank and sincere in all his professions,
 Rational and fervent in his piety,
 Faithful in his pastoral duties,
 He taught the christian doctrine in its simplicity and power,
 He maintained the freedom of the human mind,
 The unchangeable obligations of moral duty,
 The impartial justice of God, and future retribution.
 Under the vital impression of this faith
 He felt and communicated the cheering entertainments of life,
 And enjoyed the richest solace and triumph in death.”

Of the *two* pastors settled over this church previous to its becoming Unitarian, both died while pastors in Warwick, and the average length of their ministry in this place was about twenty-five years. A notice of the pastors of this church, who were settled after it became Unitarian, may be found in the account of the Unitarian pastors in Warwick.

SECOND CHURCH. The second Congregational church in Warwick, and now the only Orthodox Congregational church in the town, was organized June 10, 1829, with thirty members. Their first and present *Meeting-house* was built in 1833. *Revivals* have been enjoyed as follows: in 1833, and twenty were added to the church; in 1835, and

twenty added. A council was called by this church to settle difficulties on the 1st of Nov., 1853; and the council adjourned to meet Dec. 13, 1853. The amount given by this church and people for the cause of christian benevolence, in 1853, was \$69 57. The number of members in the church in 1853 was fifty-six. In 1852 the Sabbath School numbered fifty-six. This church began to receive charitable aid to support the gospel in 1829, and has received \$2,625.

Previous to the settlement of the first pastor over this church, it was supplied by Rev. Alvah C. Page, Rev. Job Cushman, Rev. Eliphalet Strong, Jr., and Rev. Mr. Wilder from Keene, N. H. Since the dismissal of Mr. Hatch, the church has been supplied a part of the time by Rev. Daniel C. Frost, and Mr. Charles E. Bruce, a Licentiate and Preceptor in Northfield Academy. In the twenty-four years since this church was organized, it has had a settled ministry about nineteen years, and has been destitute of the same about five years. This church has had two pastors.

PASTORS. 1. REV. SAMUEL KINGSBURY was settled as the first pastor of this church, Nov. 6. 1833, and Rev. Eli Moody, then of Northfield, preached the sermon; and, after a ministry of about one year and seven months, was dismissed June 30, 1835. Mr. Kingsbury was born in Franklin, May 18, 1798; graduated at Brown in 1822, and finished his theological studies at Andover in 1825; was ordained in Andover, N. H., Jan. 14, 1829, and Rev. Dr. Church, then of Pelham, N. H., preached the sermon; and was dismissed from there, Jan. 11, 1830; was installed at Jamaica, Vt., May 19, 1831, and Rev. Mr. Newton, then of Marlboro', Vt., preached the sermon; and was dismissed from there March 5, 1833; after leaving Warwick, preached in Middlesex, Vt., and Worcester, Vt.; and then preached at Underhill, Vt., three years, from 1836 to 1839; then taught the Academy in Jericho, Vt., a year and a half; then preached at Thornton, N. H., a year; and for about thirteen years past has been employed in agriculture, in Tamworth, N. H.,

occasionally teaching and preaching, where he now resides. Revivals were enjoyed under his labors in Jamaica, Vt., and in Warwick.

2. REV. ROGER C. HATCH was settled as the second pastor of this church, Dec. 23, 1835, and, after a ministry of about seventeen years and a half in Warwick, was dismissed, June 22, 1853. Mr. Hatch was born in Middletown, Ct., Sept. 3, 1784; graduated at Yale in 1815; studied theology with Rev. Dr. Osgood of Springfield; was settled as pastor at Hopkinton, N. H., Oct. 23, 1818, and was dismissed from there in June, 1831; supplied at Newfane, Vt., and at Hartford, Vt., and at Greenfield, N. H., Merrimac, N. H., and at Swanzey, N. H. Rev. Dr. Walter Harris preached his ordination sermon; and Rev. Dr. Barstow of Keene, N. H., preached at his installation in Warwick. Mr. Hatch spent a few months as a missionary in Western New York, in 1817. He has a son, Rev. Junius L. Hatch, who is a preacher in the Congregational denomination, and a daughter, who is the wife of a Methodist minister in Canada. Mr. Hatch still resides in Warwick.

Of the *two* pastors settled over the present Orthodox Congregational church in Warwick, both were dismissed; both are living; and the average length of their pastorates in this place, was about nine years and a half.

CONGREGATIONAL PREACHERS ORIGINATING FROM WARWICK.

1. *Rev. John Fiske, D. D.*, was born in Warwick, Oct. 26, 1770; graduated at Dartmouth in 1791; studied theology with Rev. Dr. Joseph Lyman, then of Hatfield; was licensed and ordained by the Northern Hampshire Association, May 6, 1794, at Hadley, "and went immediately to Seneca, N. Y., and preached his second sermon at Geneva, N. Y., which place then consisted of five or six log cabins, and one or two framed houses." Rev. Rufus Wells, then of Whately, preached the sermon at his ordination as an Evangelist. Dr. Fiske afterwards preached at Milford and North Brookfield,

and was installed as pastor in New Braintree, Oct. 26, 1796, and Rev. Dr. Lyman preached on the occasion. He preached his Half Century Sermon, Oct. 26, 1846, which was published; from which it appears, that during his pastorate of fifty years in that place, three hundred and fifty-nine were received to his church, five hundred and ninety-seven deaths had occurred in the place, and he had attended one hundred and twenty-one councils. Dr. Fiske still continues a pastor in New Braintree. He has long been a trustee of Amherst College, and received his doctorate from that institution in 1844. He had a brother, Moses Fiske, who was a licensed preacher, but soon relinquished preaching. These brothers were descendants of David Fiske, who fled from persecution in England and settled in Watertown, and became a freeman there in 1638, of whom a particular account is given in Mather's Magnalia.

2.* *Mr. Moses Fiske*, brother of Rev. Dr. John Fiske, was born in Grafton, about 1759, and in 1770 removed to Warwick; graduated at Dartmouth in 1786; was licensed, and preached only a few times; was not ordained; was a tutor in Dartmouth College from 1788 to 1795; then he removed to Tennessee, and lived in Hilham, Overton County, and died there about 1842, aged 83. He remained single till fifty years of age, and then reared a family of nine children. He manifested a strong disapprobation of involuntary servitude; never was the owner of a slave; and published a discourse on Negro Slavery in the United States, composed on the occasion of Thanksgiving, Feb. 19, 1795. He published several other works.

3. *Rev. Nahum Gould* was born in Warwick, Dec. 25, 1798; graduated at Amherst in 1825; studied theology with Rev. Dr. Woodbridge, of Hadley, and Rev. Daniel A. Clark, then of Bennington, Vt.; was licensed in February, 1827; preached a short time at McDonough and Smithville, N. Y.; was ordained as an Evangelist by the Chenango Presbytery, N. Y., June 21, 1827; then preached in Cattaraugus

County, N. Y., in Union, Broome County, N. Y., and various places in that State; was installed pastor at Union, N. Y., in 1832; afterwards preached in Nichols, Penn.; and has been preaching in Illinois about twenty years. His present field of labor is Northville, La Salle County, Ill. Interesting revivals have attended his labors. In 1828, he married Miss Rebecca B., a daughter of Deacon Francis Leonard, of Warwick.

4. *Rev. Junius L. Hatch*, a son of Rev. Roger C. Hatch, who was a pastor in the Orthodox Congregational church in Warwick, was born in Hopkinton, N. H., May 1, 1825; removed to Warwick when about ten years of age; graduated at Amherst in 1849; studied theology at the Union Theological Seminary in New York and at New Haven; was licensed by the Monadnoc Association in New Hampshire, in 1851; has preached at Northfield, Cazenovia, N. Y., Brooklyn, N. Y., and at Gloucester, where he was ordained as pastor, Jan. 26, 1854. Rev. Dr. Edward Beecher preached on the occasion.

5. *Rev. Francis Leonard* was born in Warwick, Oct. 19, 1817; graduated at Knox College, Galesburg, Ill., in 1846; was for some time employed in teaching in Illinois; was licensed at Byron, Ill., by the Winnebago and Ogle Congregational Association, June 19, 1850; was ordained as an Evangelist, Jan. 15, 1852, at Napierville, Ill., and Rev. E. Goodman, of Chicago, Ill., preached on the occasion; preached for a time at Lee Centre, Ill., and Palestine Grove, Ill.; labored in 1851 as an agent of the American Bible Society; in July, 1851, removed to Lyonsville, Ill., and still resides there, preaching in that place and in Brush Hill, Ill. In 1852 a revival attended his labors, and additions were made to the church. He is a son of the late Deacon Leonard, of Warwick, and a brother-in-law of Rev. Nahum Gould, of Northville, Illinois.

6. *Rev. Swan L. Pomroy, D. D.*, was born in Warwick, March 4, 1799, and resided there until he entered college,

with the exception of the years 1806 and 1807, which he spent in West Rutland, Vt. The ashes of his parents and of both his grandfathers and their wives, repose in Warwick. His maternal grandfather, Mr. Abraham Barnes, was one of the original proprietors and early settlers of the town. Dr. Pomroy graduated at Brown in 1820; studied theology at Andover; was licensed by the North Association of New Haven, Ct., in August, 1824; was ordained as a pastor of the First Congregational Church in Bangor, Me., August 31, 1825, and Rev. Dr. Payson, then of Portland, Me., preached on the occasion. Dr. Pomroy was elected one of the Secretaries of the American Board of Commissioners for Foreign Missions, in September, 1848, and was dismissed from his pastoral charge in Bangor, Me., in October, 1848, and since then has lived in Boston and officiated as a Secretary of the Board. In 1845-6, Dr. Pomroy made a tour in Europe and in Palestine. He received a doctorate from Bowdoin College in 1847, and a repetition of it from Brown University, in 1848.

7. *Rev. Levi Wheaton* was born in Townsend, Vt., Oct. 4, 1817, and removed to Warwick when about one year of age. He graduated at Amherst in 1845; finished the theological course at Andover, in 1848; was settled as a pastor at West Gloucester, Jan. 23, 1850. Rev. W. Gale, of Rockport, preached his ordination sermon. Mr. Wheaton supplied at West Gloucester some length of time previous to his ordination, and is still the pastor there.

Of the *seven* Congregational preachers who are reckoned as the sons of Warwick, four are natives of the town; all were graduates; six have been ordained; two have received doctorates; and six of them are now living.

OTHER DENOMINATIONS.

BAPTISTS. The Baptist church in Warwick was set off from Royalston, Feb. 14, 1843, and was organized into an independent church, Aug. 30, 1843, and in 1851 had 52

members. This church and people have been supplied with preaching as follows, viz. : by Rev. Ezra M. Burbank from 1843 to 1845; by Rev. Lysander Fay from 1845 to 1847; by Rev. Samuel S. Kingsley from 1847 to 1849; by Rev. L. Fay in 1849; by Rev. Caleb Sawyer from 1850 to 1852. At present they have no stated supply. The following Baptist ministers originated from Warwick, viz. : Rev. Ebenezer D. Barbour, and Rev. Henry Holman, and Rev. J. Blake. Also, Rev. Levi Hodge and Rev. John Shepardson, Baptist ministers, lived and died in Warwick many years ago.

EPISCOPALIANS. Rev. Levi B. Stimson, an Episcopal minister, originated from Warwick.

UNITARIANS. After the first Congregational church became Unitarian within about a half century past, it has been supplied by the following pastors and preachers, viz. : Rev. Preserved Smith was ordained as their pastor, Oct. 12, 1814, and preached his farewell sermon, Oct. 12, 1844. Rev. D. H. Barlow supplied from 1844 to 1847. Mr. Samuel F. Clark supplied from 1847 to 1848. Rev. G. F. Clark supplied from 1848 to 1852. Rev. Luther Wilson, of Petersham, supplied them in 1853. The following Unitarian preachers originated from Warwick, viz. : Mr. Nathan Ball, a licentiate, Rev. Stilman Barber, Rev. Amory Gale, and Rev. John Goldsbury.

UNIVERSALISTS. The Universalist Society in Warwick was incorporated, Feb. 25, 1814; and have been supplied by Revs. Robert Bartlet, John Brooks, Stilman Clark, T. Barrow, E. Davis, and John H. Willis in 1851 and 1852, since which time they have had no regular preaching. They have no meeting-house. The following Universalist preachers originated from Warwick, viz., Revs. Amory D. Mayo, Ebenezer Williams and John Williams.

SUMMARY of preachers who originated from Warwick : Orthodox Congregationalists, 7; Baptists, 3; Episcopalians, 1; Unitarians, 4; Universalists, 3. Total, 18.

WENDELL.

“ This town was formerly a part of Shutesbury and Erving, and was incorporated May 8, 1781, and named in honor of Oliver Wendell, Esq., a very worthy man, and for many years president of the Union Bank in Boston, the second institution of the kind in Massachusetts. Mr. Wendell was a great patron of this town, and frequently visited it.” Its population in 1850 was 950. Two churches have been organized in Wendell, one Congregational and one Baptist.

CONGREGATIONALISTS.

CHURCH. The Congregational church in Wendell was organized, Nov. 30, 1774, with 20 members. The first *Meeting-house* of this people was built in 1782, and the second and present house of worship in 1846.

Revivals have been enjoyed by this people as follows, viz.: in 1817, and 30 members were added to the church; in 1825, and 42 added; in 1832, and 14 added; in 1843, and 22 added. This church began to receive charitable aid for the support of the gospel in 1845, and has received \$250. The number of members in this church in 1853 was 66. The number in the Sabbath School in 1852 was 60. The amount contributed by this church and people to the cause of benevolence in 1851 was \$136 50. Previous to the settlement of the first pastor, the Congregational people attended meeting for some length of time in Shutesbury, and were a part of the pastoral charge of Rev. Abraham Hill of that town. Since the dismissal of their last pastor, this people have been supplied a part of the time by Rev. A. B. Foster, and Rev. Mr. Ober of Amherst. In the seventy-nine years since this church was organized, it has had a settled ministry about sixty-three years, and has been destitute of the same about sixteen years. This church has had six pastors.

PASTORS. 1.* **REV. JOSEPH KILBURN** was installed as the

first pastor of this church, Oct. 8, 1783, and Rev. Reuben Holcomb of Sterling preached the sermon on the occasion. After a ministry of about thirty-two years, Mr. Kilburn died while a pastor in Wendell, Feb. 27, 1816, aged 61. He was born in Stirling in 1754; graduated at Cambridge in 1777; was settled as a pastor in Chesterfield, Nov. 9, 1780; married Miss Lidia Baker, who died, Oct. 11, 1803, aged 43; has left several children; his funeral sermon was preached by Rev. Thomas Mason of Northfield. The epitaph on his gravestone is as follows, viz. :—

“ How happy are the truly wise,
 Who learn to keep the sacred road;
 How happy they whom Heaven employs
 To turn rebellious men to God.”

“ He maintained the dignity of the Supreme Being, and, by the purity of his life, the simplicity of the gospel. While in life he was honored, and, through mercy, is happy in death.” He published several funeral sermons; one of which was preached at the funeral of Rev. Judah Nash of Montague. He was considered as an Arminian in sentiment.

2.* REV. HERVEY WILBUR was settled as the second pastor of this church, Jan. 1, 1817, and Rev. Daniel Dana, D. D., of Newburyport preached the sermon on the occasion, which was published. Mr. Wilbur was born in Worthington, July 20, 1786; he never graduated at any college, but obtained a thorough education. He was deeply interested in the intellectual and religious education of the young. After a ministry of about five years and a half in Wendell, he was dismissed, Aug. 21, 1822, and was never again settled in the ministry. Having long resided at Newburyport he died there, Jan. 5, 1852, aged 65. He left a widow, four sons and a daughter. His oldest son is Superintendent of the New York State Idiot Asylum at Albany.

The sermon at his funeral was preached by Rev. Luther F. Dimmick, D. D., of Newburyport, and an extract from it

was published in the Puritan Recorder, and also in the Newburyport Herald.

3. REV. JOHN DUNCKLEE was settled as the third pastor, March 26, 1823, and Rev. Mr. Chickering of Phillipston preached the sermon on the occasion. After a ministry of about seven years in Wendell, he was dismissed, March 24, 1830. Mr. Dunklee was born in Greenfield, N. H., Feb. 26, 1792; graduated at Dartmouth in 1817; finished the course of theological study at Andover in 1820; was licensed by the Union Association in New Hampshire in 1820; and, since leaving Wendell, has been chiefly employed in agriculture, and is living on the farm on which he was born in Greenfield, N. H. An interesting and extensive revival was enjoyed in the early part of his ministry in Wendell.

4. REV. WILLIAM CLAGGETT was ordained as the fourth pastor of this church, Oct. 27, 1830, and Rev. Nathan Perkins, late of Amherst, preached the sermon on the occasion. After a ministry of about seven years he was dismissed, July 11, 1837. Mr. Claggett was born in Litchfield, N. H., Feb. 4, 1796; and lived, after he was sixteen years of age, in Newport, N. H.; graduated at Dartmouth in 1826; studied theology with Rev. Robert Page of Bradford, N. H., and with Rev. Dr. Wood of Boscawen, N. H., and spent six months at Andover Theological Seminary; after leaving Wendell was installed at Ludlow, Vt., in December, 1838, and was pastor there three years; then preached as a stated supply at Derby, Vt., and Northfield, Vt., for some length of time; was settled at West Hartford, Vt., Jan. 30, 1849, where he still remains as pastor.

5. REV. SALMON BENNETT was installed as the fifth pastor of this church, May 2, 1838, and Rev. Francis Danforth, then of Winchester, N. H., preached the sermon on the occasion. After a ministry of nearly six years in Wendell he was dismissed, Sept. 26, 1844. Mr. Bennett was born in Brattleboro', Vt., Jan. 6, 1790; graduated at Middlebury in 1815; studied theology with Rev. Mr. Newton, then of

Marlboro', Vt. ; was settled in Winchester, N. H., Sept. 10, 1817, and Rev. Mr. Burge of Brattleboro', Vt., preached on the occasion ; was dismissed from there, Dec. 25, 1823 ; then supplied a year in Roxbury, N. H. ; was installed in Marlboro', N. H., Sept. 27, 1825, and Rev. Mr. Robinson of Stoddard, N. H., preached the sermon on the occasion ; was dismissed from there in 1832 ; was installed as colleague pastor with Rev. Dr. Wood in East Boscawen, N. H., Dec. 5, 1832, and remained as pastor there about four years ; then preached a year at Irvingsville ; after leaving Wendell he resided in Heath, and supplied the new Congregational church there during its brief existence ; and also preached for the people of the Baptist denomination in the place for a short time ; after leaving Heath, resided in Halifax, Vt., and preached in one or the other of the Congregational churches there about three years ending in 1852. Since 1852, Mr. Bennett has been living for the most part in the State of New York ; and at Sherman Centre, Chautauque County, N. Y., in 1853. *Revivals* were enjoyed under his labors in Winchester, N. H., in Roxbury, N. H., in Marlboro', N. H., and in East Boscawen, N. H.

6. REV. NOADIAH S. DICKINSON was ordained as the sixth pastor of this church, May 27, 1847, and Rev. James H. Merrill of Montague preached the sermon on the occasion. After a ministry of about five years in Wendell, Mr. Dickinson was dismissed, Aug. 25, 1852. He was born in Amherst, March 22, 1815 ; graduated at Amherst in 1841 ; finished his theological studies at Andover in 1845 ; preached in Heath a short time, and in several other places, previous to his ordination ; after leaving Wendell was installed at Chatham, Dec. 29, 1852, and Rev. Dr. Edward Beecher of Boston preached the sermon on the occasion. Mr. Dickinson is still a pastor at Chatham.

Of the *six* pastors of this church, five were dismissed ; four are living ; and the average length of their ministry in Wendell was about thirteen years.

CONGREGATIONAL MINISTERS WHO ORIGINATED FROM
WENDELL.

1. *Rev. Warren H. Beaman* was born in Wendell, Jan. 7, 1813; graduated at Amherst in 1837; studied theology with Rev. Dr. Samuel M. Worcester of Salem; was licensed by the Essex South Association, Jan. 7, 1840; was ordained as a pastor in North Hadley, Sept. 15, 1841, after having supplied there more than a year; Rev. Dr. Worcester preached his ordination sermon. Several revivals have been enjoyed under Mr. Beaman's ministry in North Hadley, where he still remains as pastor.

2.* *Rev. Joseph Sawyer* was born in Wendell in 1792; and having been a pastor in Leverett, a further notice of him may be found in the account of the Congregational pastors of that town.

Of the *two* Congregational ministers who originated from Wendell, both were natives of the town; both were graduates; and one is living.

OTHER DENOMINATIONS.

BAPTISTS. The Baptist church in Wendell was organized, June 11, 1799, and it contained, in 1851, 80 members. The following are among the preachers who have supplied it, viz., Revs. Ezra Kendall, Samuel King, David Goddard, Aaron Burbank, Lysander Fay, William Leach, and Mr. Clark in 1853. From Wendell have originated the following Baptist preachers, viz., Revs. Ezra Fisher, a missionary in Oregon; Otis Fisher, David Goddard, Jr., Josiah Goddard, a missionary in China; Hiram A. Graves, J. M. Graves, and J. E. Whitaker; and John C. Ball, a Freewill Baptist.

SUMMARY of preachers who originated from Wendell: Congregationalists, 2; Baptists, 8. Total, 10.

WHATELY.

This town was originally a part of Hadley. It was incorporated, April 24, 1771. Its population in 1850 was 1,101. Three churches have been organized in this town, viz., two Congregational and one Baptist.

CONGREGATIONALISTS.

FIRST CHURCH. The first Congregational church in Whately was organized, Aug. 24, 1771, with 41 members. The day was set apart by a vote of the town as a day of fasting and prayer, and Revs. Messrs. Parsons of Amherst, Ashley of Sunderland, Ashley of Deerfield, Hopkins of Hadley, and Emerson of Conway, were invited to be present and bear a part in the services of the occasion. The most of the members organized had been members of the church in Hatfield.

Rev. J. Howard Temple, in his Historical Discourse respecting Whately, published in 1849, says: "A custom prevailed for some years in this church, as in other Congregational churches of New England at that period, of receiving persons of good external morality to 'covenant privileges,' as it was termed. Individuals of ordinary standing in society, who would acknowledge a belief in the doctrines of the gospel, as set forth in the confession of faith, and would assent, in part, to the covenant, were received, by vote, as members, in a limited sense, of the church. They were regarded as proper subjects of discipline, and might bring complaints against members in full communion; they had the privilege of baptism for themselves and families; but were debarred from the communion of the Lord's Supper." This custom was abolished by a vote of the church, March 16, 1816.

For several years this people having no meeting-house, met for worship in the house of Oliver Morton, and in the

house of their first pastor. Their first *Meeting-house* was opened for worship in 1773, but was not entirely finished till 1797, nor publicly dedicated till that time. "In the spring of 1819," says Mr. Temple's Discourse, "the town voted to sell the pews in the meeting-house; and in this and the following years, a large number of them were sold. Of the avails of this sale of the pews, a steeple was built upon the south end of the house, and a bell purchased. This was done in 1821-2. The people now, for the first time, heard the sound of the 'church-going bell.' In the early days of the town, perhaps till 1798, it was customary to call the people together on the Sabbath, by blowing a *conch*. It was blown once, an hour before the time of service, and again as the minister was approaching the house. From 1798 to 1822, no public signal was given, the people assembling at their pleasure." The meeting-house was remodeled in 1843, and the original frame being perfectly sound, was left unaltered; and this is their present house of worship. *Revivals* have been enjoyed by this people as follows, viz., in 1816, and 51 were added to the church; in 1826, and 106 added; in 1834, and 30 added; in 1838, and 34 added; in 1842, and 45 added. The number of members in this church in 1853, was 132. The number in the Sabbath School in 1852, was 60. Councils have been called to settle difficulties as follows, viz.: One in the early history of the church; one, April 9, 1834; March 5, 1835; Jan. 18, 1843; April 24, 1844; and May 14, 1844. Rev. John W. Salter was invited to settle as a pastor, Feb. 17, 1843, and declined; Rev. Porter H. Snow was invited to settle, April 10, 1845, and declined. This church was supplied between the pastorates of the second and third pastors, a part of the time, by the Revs. Messrs Packards, of Shelburne, and Rev. John Eastman; and between the pastorates of the third and fourth pastors, by Rev. Moses Chase, Rev. Sumner Lincoln, Rev. Porter H. Snow, Rev. Mr. Salter, and by the Faculty of Amherst College. In the eighty-two years since this church

was organized, it has had a settled ministry about seventy-four years, and has been destitute of the same about eight years. This church has had five pastors.

PASTORS. 1.* REV. RUFUS WELLS was ordained as the first pastor of this church, Sept. 25, 1771, and Rev. Jonathan Ashley, of Deerfield, preached the sermon on the occasion. Thirteen churches were invited on the council; and the ordination services were held under the shades of two large oak trees, and a temporary stage was built for the ministers. After a ministry of about sixty-three years, during fifty of which he performed pastoral service, he died while a pastor in Whately, Nov. 8, 1834, in the 92d year of his age. Mr. Wells was born in Deerfield, Sept. 29, 1743, old style. His father, Doct. Thomas Wells, was the first physician that lived in Deerfield, and was an extensive farmer. Rev. Mr. Wells graduated at Cambridge in 1764; was licensed at Sunderland, Nov. 8, 1769; made some preparation to preach his half century sermon, but failed to preach it; published several sermons; married Miss Sarah Porter, a daughter of Rev. Nehemiah Porter, of Ashfield, Dec. 16, 1776, who died April 27, 1796; and for his second wife married Mrs. Temperance Shepherd, of Sharon, Ct., Jan. 4, 1802, who died Oct. 7, 1830. He had nine children. He was greatly afflicted by the death of his first wife, and his mind was so much affected by it, that application was made to the Association by some of the people, Nov. 6, 1798, for their advice and prayers. A day of fasting and prayer was accordingly appointed to be observed in Whately in reference to Mr. Wells. Rev. Mr. Taylor of Deerfield, and Rev. Mr. Porter of Ashfield, attended and preached on the occasion. Mr. Taylor was to preach in the morning, and had prepared a sermon on the subject of derangement, not expecting that Mr. Wells would attend the meeting. During the morning service, just before the sermon, Mr. Wells, contrary to the expectation of all, and, it is believed, without the knowledge of the family, presented himself in the church.

The preacher felt unwilling to preach such a sermon as he was expecting to preach, in the presence of Mr. Wells, from respect to his feelings. In this sudden emergency he plead with Mr. Porter to preach, who refused, and insisted upon his proceeding to preach the sermon he had prepared. He did so. Mr. Porter preached in the afternoon. Mr. Wells heard the whole. He had not believed himself to be deranged, and had thought his friends treated him strangely, and acted like enemies. Towards the close of the afternoon service, he was pondering the question, why his friends thus treated him ; and he became, for the first time, convinced that he was deranged. He soon began to recover, eventually became entirely sane, and, for many years afterwards, preached as usual.

Mr. Temple, in his Historical Discourse, gives the following account of Mr. Wells : "He continued to discharge in full the duties of pastor till 1822, a period of fifty years, when the infirmities of age, then apparently about to break down his constitution, induced him and the people to seek a colleague. At the same time he consented to a reduction of one hundred dollars from his yearly salary. After this date, however, he recovered, in a measure, his strength, and would occasionally exercise the functions of his office, till near the time of his death. His last (recorded) public act, was the marriage of his grand-daughter, Miss Sarah Wells, to Mr. Silas Rice, Nov. 8, 1831. The entry of this in the church record, in his own hand, now tremulous and uncertain, forms a striking contrast to the plain, bold penmanship of his early prime. * * * The sermon at his funeral was preached by Rev. Nathan Perkins, of Amherst, who was then the oldest survivor of Mr. Wells' particular associates. It would be foreign to my purpose to give an extended analysis of the character of Rev. Mr. Wells. Let it suffice to say, that as a preacher he held a respectable rank among his cotemporaries ; as a pastor, he was preëminently a peace-maker ; as a man, he was affable and of good social qualities. He made no

enemies, and was kind and faithful to his friends. In the course of his ministry, Mr. Wells married 305 couples, and administered baptism to 956 persons. He wrote about 3,000 sermons; a few of which were printed. His last sermon, written probably with no idea that it would be the last, was on Heb. iv. 9; "There remaineth, therefore, a rest to the people of God." One of his grandsons, Rev. Rufus P. Wells, is a Presbyterian minister in Jonesboro', Tennessee.

2. REV. LEMUEL P. BATES was settled as the second pastor, and as a colleague with Mr. Wells, Feb. 13, 1822, and the sermon was preached by Rev. Dr. Moore, then president of Amherst College. After a ministry of about ten years and eight months, he was dismissed, Oct. 17, 1832. Mr. Bates was born in Blandford in 1791, but is supposed to have lived in early life chiefly in Southampton; graduated at Williams in 1818; studied theology at Princeton Seminary; after leaving Whately, was installed in Templeton, Jan. 15, 1833, and Rev. Parsons Cook, D. D., then of Ware, preached on the occasion; was dismissed from there in March, 1837; then preached five years in Pontiac, Michigan; then one year in Flint, Mich.; then four years in Pontiac, Mich.; then four years in Conneautville, Penn.; and then in various places in Ohio; and now resides in Detroit, Michigan. He has a brother, Rev. Chandler Bates, who is a Congregational minister.

3. REV. JOHN FERGUSON was installed as the third pastor of this church, March 16, 1836, and the sermon was preached by Rev. Dr. John Todd of Pittsfield. After a ministry of about four years in Whately, he was dismissed June 17, 1840.

Mr. Ferguson was born in Dunse, Berwickshire, Scotland, Dec. 9, 1788. His father removed with his family to this country in 1806; and he came, as he said, "to seek for his family a country, and for himself a grave." Rev. Mr. Ferguson never graduated at any college, but received an honorary A. M. from Amherst College in 1837; studied theology with Rev. Dr. Calvin Park, then a professor in Brown

University; was ordained as pastor of the Second Church in Attleboro', Feb. 27, 1822, and was dismissed from there in March, 1835; after leaving Whately, preached in Lanesboro' from November, 1840, till 1842; in 1842 became an agent of the American Tract Society, in whose service he is still employed, and resides in Whately. Mr. Ferguson for his first wife, married Mary V., daughter of Benjamin Hammet of Newport, R. I.; and, for his second wife, Margaret S., daughter of William Eddy, of Providence, R. I. He has had eleven children, eight of whom are living. He has published several sermons, and a Memoir of Rev. Dr. Samuel Hopkins, of Newport, R. I.

4. REV. J. HOWARD TEMPLE was settled as the fourth pastor of this church, Sept. 30, 1845, and Rev. Dr. Joel Hawes of Hartford, Ct., preached the sermon on the occasion. After a ministry of about six years and a half in Whately, he was dismissed March 24, 1852. Mr. Temple was born in Framingham, March 2, 1815; never graduated at any college; studied theology with Rev. Dr. Joel Hawes of Hartford, Ct. Since his dismissal he has resided in Framingham. In 1849 he published a historical discourse in reference to Whately.

5. REV. CHARLES N. SEYMOUR was settled as the fifth pastor of this church, March 9, 1853, and the sermon was preached by Rev. Nahum Gale, then a Professor in the Seminary at East Windsor Hill. Mr. Seymour was born in Hartford, Ct., April 4, 1817; graduated at Trinity College (then Washington College) in 1841; studied theology at New Haven, and pursued his collegiate studies chiefly at Yale College; was ordained as a pastor in Huntington, Ct., June 26, 1844, and Rev. O. E. Daggett of Canandaigua, N. Y., preached the sermon on the occasion; was dismissed from there in August, 1847; then preached for several years as a stated supply at Broad Brook, (East Windsor) Ct., and removed from there to Whately, where he is now a pastor.

Of the *five* pastors of this church, three were dismissed;

four are living ; one was a pastor of the church more than a half a century ; and the average length of their ministry in Whately was about fifteen years.

SECOND CHURCH. The second Congregational church in Whately was organized, Nov. 10, 1842, with 17 members. Its first and present *Meeting-house* was built in 1843, and is situated in the centre of the town, not far from the house of worship belonging to the first society. The number of members belonging to this church in 1853 was 87. The number in the Sabbath School in 1852 was 75. The church has been supplied during nearly all the eleven years of its existence by its present pastor, who was settled over it about one year after its organization.

PASTOR. 1. **REV. JONATHAN S. JUDD** was ordained as the first pastor of this church, Oct. 12, 1843, and the sermon was preached by Rev. William A. Hawley of Plainfield. He is now in the eleventh year of his pastorate in Whately. Mr. Judd was born in Westhampton, Feb. 4, 1816 ; he is a descendant, in the third generation, from Rev. Jonathan Judd, who was the first minister in Southampton ; graduated at Williams College in 1839 ; and finished the theological course at East Windsor Hill in 1842.

CONGREGATIONAL MINISTERS ORIGINATING FROM WHATELY.

1.* *Rev. Pomroy Belden* was born in Whately, March 15, 1811 ; graduated at Amherst in 1833 ; finished the theological course at Andover in 1836 ; was ordained as an Evangelist by Franklin Association at Warwick, Aug. 8, 1837, and Rev. Burr Baldwin, then of Ashfield, preached on the occasion ; preached as a stated supply in the Orthodox church in Deerfield from 1837 to 1842 ; was installed at East Amherst, Sept. 14, 1842 ; and died while a pastor there, March 2, 1849, aged 38. The epitaph on his gravestone is : " For me to live is Christ, and to die is gain." Rev. Dr. John Woodbridge of Hadley preached his funeral sermon.

He married for his first wife Miss Loisa Tenney of Gill ; and for his second wife Miss Miranda Smith of Hadley, who died in 1848. An intimate acquaintance says of him : " Mr. Belden was universally respected and beloved. He was studious, systematic, laborious, and successful in his labors. He possessed a rare combination of excellencies." The following is an extract from the notice of him read by Professor W. S. Tyler before the Alumni of Amherst College in 1851: " He was a man of *uncommon* common sense, of business talents, and practical wisdom. None ever called in question his prudence or his piety. In short, he was pre-eminently a good man and a model pastor. Hence, though not particularly remarkable for his pulpit talents or his theological attainments, he was greatly beloved and universally lamented by the people of his charge."

2.* *Rev. Perez Chapin* was born in Whately, April 29, 1783, and removed with his father's family, about 1796, when about thirteen years of age, to Ludlow, and soon after to Benson, Vt. ; graduated at Middlebury in 1808 ; studied theology with Rev. Abijah Wines of Newport, N. H. ; was licensed at Cornish, N. H., in March, 1810 ; preached about six months in Otisfield, Me. ; was ordained as a pastor, in Pownal, Me., March 20, 1811, and the sermon on the occasion was preached by Rev. Dr. Beman of Troy, N. Y. ; and died while a pastor in Pownal, Me., Jan. 27, 1839, aged 56. The epitaph on his gravestone is as follows :

" In life beloved and revered,
In death universally lamented."

He had nine children, six of whom survived him. His funeral sermon was preached by Rev. Asa Cummings of Portland, Me., which was published, and from which the following extracts are taken :

" Were I called on to point a young aspirant to the sacred office to a model of a minister of Jesus Christ, exhibiting the scriptural requisites in an eminent degree, I should point

to Perez Chapin. * * * His mind was, I think, above the ordinary cast; but however this may be, it had one crowning excellence; it was *well balanced*. He had no hobby. * * * His self-control was truly exemplary. He governed his temper. In an intercourse of eighteen years, I may have witnessed in him an occasional ruffling of the feelings, but never heard from him a short answer. A quality this, eminently conducive to the peace of the pastoral relation, and the harmony of the flock. Nor was it of scarcely less value in the domestic relations, in which he was truly affectionate, ruling his family with patriarchal tenderness and love; and making his house the abode of the most generous hospitality. * * * Mr. Chapin was a man of prayer. Devotion was his element. He walked with God. He frequented the presence chamber of the Almighty, and held audience with the Deity. * * * He loved the Bible; it was his daily counselor. He drank in its doctrines with exquisite relish. He loved the character of God there delineated; of the Redeemer there made known. He loved the law there promulgated; he loved the grace there revealed. * * * Mr. Chapin was sound, intelligent and edifying. To this audience I need not say that his sermons were evangelical. * * * He was permitted to rejoice over several revivals in his own pastoral charge; for, though the growth of his church was rather gradual and constant than rapid, there having been but very few years since its formation in which it did not receive increase, still there have been some seasons especially distinguished by the effusions of the Spirit. Such was the year 1817, during which fifty-nine members were added to the church; and the year 1829, in which fifty-three were added. The year 1831, so memorable to many of our churches, brought also an accession of sixteen to this. The most joyful day probably that ever shone on this church was Sabbath day, March 16, 1817, of which it is recorded, in the pastor's hand, 'This has been a day long to be remembered by this church—a day of rejoicing and praise.

A glorious work of grace began here about twelve weeks since ; this day we renewed our covenant, and received to our communion and cheerful fellowship twenty-four persons.'” Mr. Chapin was a brother of Rev. Horace B. Chapin, who was formerly a pastor in Westhampton.

3. *Rev. Lucius W. Chapman* was born in Whately, Jan. 7, 1820 ; pursued his studies, preparatory to the ministry, at Shelburne Falls Academy from 1835 and onward, and in some other places ; never graduated at any college ; was licensed to preach as a *Baptist minister* in Westmoreland County, Penn., Feb. 5, 1842, and was ordained as a preacher of the same denomination in Jefferson County, Penn., Oct. 14, 1842, and preached as a Baptist minister in Shiloh, Thompsonstown, and Sunbury, and Northumberland, Penn., until 1849. Having changed his views in regard to baptism, he was received to the Presbytery of Northumberland, Penn., April 18, 1849, as a Presbyterian minister ; preached at Lycopcoming Centre and Runsdale, Penn., and was settled as pastor of the church in the first named place, in November, 1849 ; was dismissed from there in December, 1851 ; and since then has been residing in Monroetown, Penn., and preaching there and in some neighboring places. He now belongs to the Presbytery of Susquehanna, Penn. Rev. Alexander Heberton preached his installation sermon at Lycopcoming Centre. Several revivals have attended Mr. Chapman's labors.

4.* *Rev. Alvan Sanderson* was born in Whately ; and as he was a pastor in Ashfield, a further notice of him may be found in the account of the Congregational pastors in that town.

5. *Rev. Rufus P. Wells* was born in Whately, Feb. 4, 1818, and is a grandson of Rev. Rufus Wells the first pastor in that town. Mr. Wells spent some portion of his early years in Hatfield and in South Deerfield. He graduated at Amherst in 1842 ; studied theology with Rev. William M. Richards then of South Deerfield, at the East Windsor Hill Seminary,

and at the Union Theological Seminary in New York. He was licensed by the third Presbytery of New York, April 18, 1845; was ordained as an Evangelist at Jonesborough, East Tennessee, by the Holston Presbytery; and was installed pastor of the church in Jonesborough, Tenn., Aug. 17, 1850, and Rev. Ira Morey preached the sermon on the occasion. Mr. Wells still remains the pastor in that place.

Of the *five* Congregational preachers who are reckoned as sons of Whately, all were natives of the town; four were graduates; all have been pastors; one left the Baptist ministry and became a Presbyterian minister; and two are now living.

Rev. Alonzo Sanderson, of Wellington, Ohio, was connected in early life with the Congregational church and meeting in Whately; but as his residence was in South Deerfield, he is reckoned as a son of Deerfield.

OTHER DENOMINATIONS.

BAPTISTS. The Historical discourse of Mr. Temple says: "Within this period, [in 1788] a colony, comprising about twenty-five church members, withdrew from the communion of this (Congregational) church, and professed Anti-pedo Baptist sentiments. These twenty-five, with about forty others, were embodied in a church state by themselves; which was the commencement of the Baptist church in the west part of the town. The Baptist church was constituted, May 5, 1789." The clerk of the Baptist church writes to the author, that the church was organized, July 8, 1789. The church was disbanded in 1851. Rev. Asa Todd was ordained pastor of the church, Sept 9, 1789, and remained till 1807; Rev. Stephen Barker was the pastor several years from 1807; Rev. John R. Goodnough was ordained in August, 1823; Rev. Lorenzo Rice was ordained, Feb. 8, 1837; since then Rev. James Parker has supplied two years, and Rev. George Bills two years. Rev. Lucius W. Chapman

of Whately was licensed and ordained as a Baptist minister in 1842; and in 1849 became a Presbyterian minister.

METHODISTS. Rev. William Bordwell, a Methodist minister, was born in Whately, Oct. 13, 1813, and died in Northampton in 1851, and was buried in Whately.

SUMMARY of preachers who originated from Whately: Congregationalists 5; Baptists 1; Methodists 1. Total 7.

GENERAL SUMMARY.

CHURCHES IN FRANKLIN COUNTY.

Number of Orthodox Congregational Churches formed, - - -	43
“ “ “ “ “ now existing, - - -	32
“ “ Baptist Churches formed, - - -	27
“ “ “ “ now existing, - - -	20
“ “ Episcopal Churches formed, - - -	3
“ “ “ “ now existing, - - -	3
“ “ Methodist Churches formed, - - -	18
“ “ “ “ now existing, - - -	17
“ “ Unitarian Churches formed, or by change, - - -	13
“ “ “ “ now existing, - - -	9
“ “ Universalist Societies formed, - - -	13
“ “ “ “ now existing, - - -	8
Total number formed, - - -	117
Total number now existing, - - -	89

ORTHODOX CONGREGATIONAL PASTORS IN THE COUNTY.

Number who have been settled in the County, - - -	147
“ who are now pastors in the County, - - -	21
“ who are sons of Clergymen, - - -	11
“ who have sons that are Clergymen, - - -	13
“ who are not graduates of Colleges, - - -	14
“ who have been Instructors in Colleges, - - -	11
“ who have been Members of Congress, - - -	3
“ who have received Doctorates, - - -	6
“ who have been Pastors half a century of the same church, -	5
“ who changed their denomination after beginning to preach,	5
“ who were killed or captured by the Indians, - - -	3
“ who died at seventy years of age, or upwards, - - -	24
“ who have deceased, - - -	58
“ who are now living, - - -	84

ORTHODOX CONGREGATIONAL PREACHERS FROM THE COUNTY.

Number who were born in the County, - - -	129
“ who began to live in the County in early life, - - -	23
Total, - - -	152
Number who were sons of Clergymen, - - -	15
“ who had sons that were Clergymen, - - -	11
“ who were not graduates of Colleges, - - -	23
“ who became Foreign Missionaries, - - -	8
“ deceased, - - -	50
“ now living, - - -	102

In the foregoing General Summary, while the number of Orthodox Congregational *pastors* who have been settled in the County is reckoned to be 147, the number of *persons* is only 142, since five of the individuals having been settled twice each—settled over different churches in the County—are reckoned as *ten* pastors.

TABLE No. I.

In this Table are enumerated the Churches in each Town in the County, now in operation.

Towns.	Orth. Cong.	Bap.	Epis.	Meth.	Unit.	Univ.	Total.
Ashfield, - -	1	1	1	1	-	1	5
Bernardston, - -	1	1	-	1	1	1	5
Buckland, - -	1	1	-	1	-	-	3
Charlemont, - -	2	1	-	1	-	-	4
Coleraine, - -	1	2	-	1	-	-	4
Conway, - -	1	1	-	1	-	-	3
Deerfield, - -	3	1	-	1	1	-	6
Erving, - -	1	-	-	-	-	-	1
Gill, - -	1	-	-	1	-	-	2
Greenfield, - -	2	1	1	1	1	-	6
Hawley, - -	2	-	-	-	-	-	2
Heath, - -	1	1	-	-	-	-	2
Leverett, - -	1	2	-	-	-	1	4
Leyden, - -	-	-	-	2	-	-	2
Monroe, - -	-	-	-	-	-	-	-
Montague, - -	1	-	1	-	1	-	3
New Salem, - -	1	1	-	1	1	-	4
Northfield, - -	1	-	-	1	1	-	3
Orange, - -	2	1	-	1	1	2	7
Rowe, - -	1	1	-	1	1	-	4
Shelburne, - -	2	1	-	1	-	1	5
Shutesbury, - -	1	1	-	1	-	1	4
Sunderland, - -	1	1	-	-	-	-	2
Warwick, - -	1	1	-	-	1	1	4
Wendell, - -	1	1	-	-	-	-	2
Whately, - -	2	-	-	-	-	-	2
	32	20	3	17	9	8	89

TABLE No. II.

This Table shows how many Preachers of each denomination originated from each town in the County.

Towns.	Orth. Cong.	Bap.	Epis.	Meth.	Unita.	Univ.	Total.
Ashfield, - -	17	5	-	3	1	2	28
Bernardston, - -	2	-	-	-	-	-	2
Buckland, - -	5	1	1	1	-	-	8
Charlemont, - -	5	1	-	5	-	2	13
Coleraine, - -	8	15	-	6	-	1	30
Conway, - -	16	4	1	1	1	2	25
Deerfield, - -	15	-	2	1	-	-	18

TABLE No. II—Continued.

Towns.	Orth. Cong.	Bap.	Epis.	Meth.	Unit.	Univ.	Total.
Erving, - -	-	1	-	-	-	-	1
Gill, - - -	3	-	-	2	2	-	7
Greenfield, - -	5	-	2	2	1	-	10
Hawley, - - -	16	-	-	3	-	-	19
Heath, - - -	5	1	-	-	-	1	7
Leverett, - - -	4	3	1	-	-	-	8
Leyden, - - -	-	1	1	6	-	2	10
Monroe, - - -	-	-	-	-	1	3	4
Montague, - -	3	4	-	-	-	-	7
New Salem, - -	3	4	-	2	1	2	12
Northfield, - -	5	-	1	5	-	-	11
Orange, - - -	-	-	-	4	-	3	7
Rowe, - - -	4	-	-	2	2	-	8
Shelburne, - -	10	1	1	1	1	-	14
Shutesbury, - -	3	6	-	2	-	-	11
Sunderland, - -	9	2	-	-	1	-	12
Warwick, - - -	7	3	1	-	4	3	18
Wendell, - - -	2	8	-	-	-	-	10
Whately, - - -	5	1	-	1	-	-	7
	152	61	11	47	15	21	307

One C-h-r-i-s-t-i-a-n and one Perfectionist preacher, from Coleraine, will make the total number 309.

TABLE No. III.

In this Table are given the dates of the organization of the Orthodox Congregational Churches in the County; and the present number of members in those that have not become Unitarian, or are not extinct; and the number of Pastors each church has had, and the average length of the ministry in each church, while continuing Orthodox.

Towns.	Ch. Formed.	Members.	Pastors.	Av. Leng. of Ministry.
Ashfield, - - -	1763	180	8	8½ yrs.
Bernardston, 1st, - - -	1741	-	3	15½
" 2nd, - - -	1824	63	4	4½
Buckland, - - -	1785	190	4	14½
Charlemont, 1st, - - -	1767 (?)	-	1	18
" 2nd, - - -	1788	87	5	9½
" 3rd, - - -	1845	80	2	2½
Coleraine, - - -	1750 (?)	42	6	12
Conway, - - -	1768	342	6	14

TABLE No. III—Continued.

Towns.	Ch. Formed.	Members.	Pastors.	Av. Leng. of Ministry.
Deerfield, 1st, - -	1686 (?)	-	3	36 yrs.
“ 2nd, - -	1835	85	2	5
“ 3rd, - -	1818	86	5	5½
“ 4th, - -	1848	77	1	5
Erving, - - -	1832	21	1	2
Gill, - - -	1793 (?)	46	6	8
Greenfield, 1st, - -	1754	50	5	18½
“ 2nd, - -	1817	181	7	3½
Hawley, 1st, - -	1778	97	3	18
“ 2nd, - -	1825	59	2	6
Heath, 1st, - -	1785	117	6	9½
“ 2nd, - -	1844	-	-	-
Leverett, - - -	1774	100	6	10
Leyden, - - -	-	-	-	-
Monroe, - - -	-	-	-	-
Montague, - - -	1752 (?)	134	5	18½
New Salem, 1st, - -	1742 (?)	-	2	27½
“ 2nd, - -	1824	-	2	6
“ 3rd, - -	1845	24	1	5
Northfield, 1st, - -	1718 (?)	-	3	25
“ 2nd, - -	1825	61	5	3 1-5
Orange, 1st, - -	1782	-	1	8
“ 2nd, - -	1837	-	1	2
“ 3rd, - -	1843	28	-	-
“ 4th, - -	1846	50	1	1
Rowe, 1st, - -	1774 (?)	-	2	20
“ 2d, - -	1833	28	3	2 1-3
Shelburne, 1st, - -	1770 (?)	125	4	19
“ 2nd, - -	1850	77	1	2¼
Shutesbury, - - -	1742	48	3	15
Sunderland, - - -	1718 (?)	230	11	9
Warwick, 1st, - -	1760	-	2	25
“ 2nd, - -	1829	56	2	9½
Wendell, - - -	1774	66	6	13
Whately, 1st, - -	1771	132	5	15
“ 2nd, - -	1842	87	1	10
		3,049	147	10 1-6

In the footings at the close of this Table, the number, 10 1-6, signifies that the average length of the Orthodox Congregational Ministry in the county has been ten years and one-sixth.

TABLE No. IV.

This Table shows, where and when the Orthodox Congregational Pastors of the county graduated, if they are graduates; when their settlements in the county took place; and when they were dismissed, if dismissed at all; and their present residence if living; and, if deceased, the time of their death, and their age.

Names.	College.	Grad.	Sett.	Dis.	Present Residence, or Death and Age.
ASHFIELD.					
*J. Sherwin, - -	Yale, - -	- 1759	1763	1774	1803, 66.
*N. Porter, - -	Cambridge,	- 1745	1774	-	1820, 100.
*A. Sanderson,	Williams, -	- 1802	1808	1816	1817, 37.
T. Shepard, - -	Brown, - -	- 1813	1819	1833	Bristol, R. I.
M. Grovesnor,	Yale, - -	- 1827	1833	1835	Jacksonville, Ill.
B. Baldwin, - -	" - -	- 1809	1836	1838	Montrose, Penn.
S. D. Clark, - -	Amherst, -	- 1835	1840	1851	Sunderland.
W. H. Gilbert,	Yale, - -	- 1841	1851	-	Ashfield.
BERNARDSTON.					
*J. Norton, - -	Yale, - -	- 1737	1741	1745	1778, 62.
*J. Wright, - -	" - -	- 1757	1761	1782	1823, 85.
*A. Cook, - -	Brown, - -	- 1776	1783	1805	1816, 66.
*V. Gould, - -	Williams, -	- 1797	1833	1836	1841, 68.
B. Fowler, - -	Yale, - -	- 1796	1836	1838	Stockbridge.
F. Janes, - -	- - -	- -	1840	1843	New York City.
C. Kendall, - -	Amherst, -	- 1839	1844	-	Bernardston.
BUCKLAND.					
*J. Spaulding,	Yale, - -	- 1778	1794	-	1823, 72.
B. F. Clarke, -	Williams, -	- 1820	1824	1839	Orange.
P. Cummings, -	Brown, - -	- 1822	1840	1847	Leicester.
A. B. Smith, - -	Middlebury,	- 1834	1848	-	Buckland.
CHARLEMONT.					
*J. Leavitt, - -	Yale, - -	- 1758	1767	1785	1802, 69.
*J. Babbitt, - -	Dartmouth,	- 1783	1796	1798	1833, 76.
J. Field, - -	" - -	- 1792	1799	1823	Charlemont.
*W. Tileston,	Union, - -	- 1822	1825	1837	1851, 59.
S. T. Allen, - -	Amherst, -	- 1833	1838	1839	New York City.
J. D. Smith, - -	Yale, - -	- 1832	1839	1844	Charlemont.
" " " - -	" - -	- -	1848	1852	"
M. H. Wilder,	- - -	- -	1847	1848	Harwich.
A. Foster, - -	Dartmouth,	- 1822	1850	-	Charlemont.
COLERAINE.					
*A. McDowell,	Harvard, -	- 1751	1753	1761	1762.
*D. McClellan,	Edinburgh,	- -	1769	-	1773, 36.
*S. Taggart, - -	Dartmouth,	- 1774	1777	1818	1825, 71.
A. Loomis, - -	Williams, -	- 1815	1829	1836	Hebron, N. Y.
H. Flagg, - -	Amherst, -	- 1825	1837	1848	Coleraine.
C. W. Allen, - -	Brown, - -	- 1826	1849	1852	Hubbardston.

TABLE No. IV—Continued.

Names.	College.	Grad.	Sett.	Dis.	Present Residence, or Death and Age.
CONWAY.					
*J. Emerson, -	Harvard, -	1764	1769	-	1826, 81.
E. Hitchcock, -	- - -	-	1821	1825	Amherst.
*D. Crosby, -	Yale, -	1823	1827	1833	1843, 43.
M. G. Wheeler, -	Union, -	1825	1834	1841	Auburn Dale.
S. Harris, -	Bowdoin, -	1833	1841	1851	Pittsfield.
G. M. Adams, -	" -	1844	1851	-	Conway.
DEERFIELD.					
*J. Williams, -	Harvard, -	1683	1686	-	1729, 64.
*J. Ashley, -	Yale, -	1730	1732	-	1780, 68.
*J. Taylor, -	" -	1784	1787	1806	1840, 78.
H. Seymour, -	Amherst, -	1838	1843	1849	Hawley.
A. E. Ives, -	Yale, -	1837	1849	-	Deerfield.
*B. Rice, -	Brown, -	1808	1819	1827	1847, 63.
T. S. Clarke, -	Yale, -	1824	1827	1833	Franklin, N. Y.
W. M. Richards, -	Williams, -	1832	1835	1843	Waukegan, Ill.
A. Jackson, -	- - -	-	1845	1847	Walpole, N. H.
M. K. Cross, -	Amherst, -	1838	1850	-	Deerfield.
D. A. Strong, -	Williams, -	1845	1849	-	"
ERVING.					
J. Tucker, -	- - -	-	1842	1844	Taunton.
GILL.					
*J. Jackson, -	Dartmouth, -	1792	1798	1801	1844, 73.
*J. Munsell, -	" -	1794	1802	1805	1832, 60.
J. W. Canning, -	Williams, -	1803	1806	1827	Gill.
" " -	" -	"	1839	-	"
J. Sandford, -	Brown, -	1812	1829	1831	Oxbow, N. Y.
W. Miller, -	Amherst, -	1842	1849	1850	Brookfield.
E. F. Brooks, -	Washington, Pa.,	1839	1851	-	Gill.
GREENFIELD.					
*E. Billings, -	Harvard, -	1731	1754	-	1760(?)
*R. Newton, -	Yale, -	1758	1761	-	1816, 79.
*G. S. Olds, -	Williams, -	1801	1813	1816	1848, 71.
S. Woodbridge, -	" -	1813	1817	1823	New Orleans, La.
A. Chandler, -	Burlington, -	1807	1832	-	Greenfield.
*C. Jenkins, -	Williams, -	1813	1820	1824	1831, 45.
W. C. Fowler, -	Yale, -	1816	1825	1827	Amherst.
C. S. Henry, -	Dartmouth, -	1825	1829	1831	Oakwood Hill, N.J.
T. Bellows, -	" -	1827	1833	1834	Walpole, N. H.
*S. Washburn, -	- - -	-	1837	1841	1853, 47.
L. L. Langstroth, -	Yale, -	1831	1843	1848	Greenfield.
G. C. Partridge, -	Amherst, -	1833	1848	-	"
HAWLEY.					
*J. Grout, -	Harvard, -	1790	1793	-	1835, 72.

TABLE No. IV—Continued.

Names.	College.	Grad.	Sett.	Dis.	Present Residence, or Death and Age.
T. Thatcher, -	Brown, -	1824	1834	1843	Marysville, Cal.
H. Seymour, -	Amherst, -	1838	1849	-	Hawley.
M. Miller, -	Brown, -	1800	1840	1846	Brookfield.
J. Eastman, -	- - -	-	1847	-	Hawley.
HEATH.					
*J. Strong, -	Yale, -	1784	1790	1803	1823, 68.
M. Miller, -	Brown, -	1800	1804	1840	Brookfield.
C. Butler, -	Dartmouth, -	1834	1838	1840	Somerville, N. J.
*S. M. Emerson,	Williams, -	1810	1840	-	1841, 55.
J. Fisher, -	Bowdoin, -	1828	1842	1845	Succasunna, N. J.
A. Graves, -	- - -	-	1851	-	Heath.
LEVERETT.					
*H. Williams, -	- - -	-	1784	-	1811, 66.
J. Wright, -	Dartmouth, -	1809	1812	1820	S. Hadley Falls.
*J. Sawyer, -	Williams, -	1813	1822	-	1822, 30.
J. Colburn, -	Middlebury, -	1817	1824	1832	Saxonville.
F. Reynolds, -	Yale, -	1787	1832	1837	Wilmington.
D. Eastman, -	Amherst, -	1835	1840	-	Leverett.
LEYDEN.					
MONROE.					
MONTAGUE.					
*J. Nash, -	Yale, -	1748	1752	-	1805, 76.
*A. Gates, -	Williams, -	1804	1807	1827	1850, 70.
M. B. Bradford,	Amherst, -	1825	1828	1832	Grafton, Vt.
*B. Holmes, -	- - -	-	1834	1838	1845, 77.
J. H. Merrill, -	Dartmouth, -	1834	1839	-	Montague.
NEW SALEM.					
*S. Kendall, -	Harvard, -	1731	1742	1776	1792, 85.
*J. Foster, -	Dartmouth, -	1777	1779	1802	1812, 57.
L. French, -	- - -	-	1825	1829	Berkley.
E. Curtis, -	Union, -	1829	1834	1842	Greenwich.
W. H. Hayward,	- - -	-	1848	-	New Salem.
NORTHFIELD.					
*B. Doolittle, -	Yale, -	1716	1718	-	1748, 54.
*J. Hubbard, -	" - -	1747	1750	-	1794, 68.
*S. C. Allen, -	Dartmouth, -	1794	1795	1798	1842, 70.
E. Moody, -	- - -	-	1826	1830	Burlington.
B. Fowler, -	Yale, -	1796	1831	1836	Stockbridge.
H. J. Lombard,	Williams, -	1815	1836	1840	Springfield.
N. Richardson,	Amherst, -	1836	1840	1842	East Taunton.
L. Farnham, -	Dartmouth, -	1837	1844	1845	Boston.

TABLE No. IV—Continued.

Names.	College.	Grad.	Sett.	Dis.	Present Residence, or Death and Age.
ORANGE.					
*E. Foster, - -	Dartmouth,	- 1773	1782	1790	1814, 67. (?)
J. Tucker, - -	- - -	- -	1842	1844	Taunton.
D. Peck, - -	Yale, - -	- 1849	1852	-	Orange.
ROWE.					
*P. Smith, - -	Brown, - -	- 1786	1787	1804	1834, 75.
" " - -	" - -	- -	1812	1832	" "
J. Keith, - -	" - -	- 1805	1808	1812	Raynham.
J. C. Thompson,	Amherst, - -	- 1829	1835	1837	Holyoke.
A. Govan, - -	Glasgow, - -	- 1817	1838	1842	Fentonville, Mich.
B. F. Clarke, - -	Williams, - -	- 1820	1849	1850	Orange.
SHELburne.					
*R. Hubbard, - -	Yale, - -	- 1769	1773	-	1788, 45.
*J. Townsend, - -	" - -	- 1790	1792	1797	1838, 72.
T. Packard, - -	Dartmouth,	- 1796	1799	-	S. Deerfield.
T. Packard, Jr.,	Amherst, - -	- 1823	1828	1853	Shelburne.
G. F. Bronson, - -	- - -	- -	1851	"	Waterbury, Conn.
SHUTESBURY.					
*A. Hill, - -	Harvard, - -	- 1737	1742	1778	1788, 70.
J. Taylor, - -	Brown, - -	- 1809	1816	1822	Northbridge.
E. Newton, - -	Dartmouth,	- 1843	1848	1850	Dighton.
SUNDERLAND.					
*J. Willard, - -	Yale, - -	- 1714	1718	1721	1723, 31.
*W. Rand, - -	Harvard, - -	- 1721	1724	1745	1779, 79.
*J. Ashley, - -	Yale, - -	- 1730	1747	1784	1797, 88.
*A. Lyon, - -	Dartmouth,	- 1791	1792	1793	1840, 77.
*D. H. Williston,	Yale, - -	- 1787	1804	1806	1845, 77.
*J. Taylor, - -	Williams, - -	- 1804	1807	-	1831, 48.
H. B. Holmes, - -	- - -	- -	1833	1835	Andover.
*S. B. Ingram, - -	Amherst, - -	- 1831	1836	-	1840, 33.
*A. Cary, - -	" - -	- 1837	1840	-	1849, 40.
H. B. Hosford, - -	Williams, - -	- 1843	1850	1853	Hudson, Ohio.
S. D. Clark, - -	Amherst, - -	- 1835	1853	-	Sunderland.
WARWICK.					
*L. Hedge, - -	Harvard, - -	- 1759	1760	-	1777, 44.
*S. Reed, - -	Yale, - -	- 1777	1779	-	1812, '57.
S. Kingsbury, - -	Brown, - -	- 1822	1833	1835	Tamworth, N. H.
R. C. Hatch, - -	Yale, - -	- 1815	1835	1853	Warwick.
WENDELL.					
*J. Kilburn, - -	Harvard, - -	- 1777	1783	-	1816, 61.
*H. Wilbur, - -	- - -	- -	1817	1822	1852, 65.
J. Duncklee, - -	Dartmouth,	- 1817	1823	1830	Greenfield, N. H.

TABLE No. IV—Continued.

Names.	College.	Grad.	Sett.	Dis.	Present Residence, or Death and Age.
W. Claggett, -	Dartmouth, -	1826	1830	1837	W. Hartford, Vt.
S. Bennett, -	Middlebury, -	1815	1838	1844	Sherman Centre,
N. S. Dickinson, -	Amherst, -	1841	1847	1852	Chatham. [N. Y.
WHATELY.					
*R. Wells, -	Harvard, -	1764	1771	-	1834, 92.
L. P. Bates, -	Williams, -	1818	1822	1832	Detroit, Mich.
J. Ferguson, -	- - -	-	1836	1840	Whately.
J. H. Temple, -	- - -	-	1845	1852	Framingham.
C. N. Seymour, -	Trinity, -	1841	1853	-	Whately.
J. S. Judd, -	Williams, -	1839	1843	-	"

TABLE No. V.

This Table shows from what Towns in Franklin County Orthodox Congregational Preachers originated; the date of their birth; the College at which they graduated and the year of their graduation, if they are graduates; and their present residence, if living; and if deceased, the year of their death and their age.

Names.	Birth.	College.	Grad.	Present Residence, or Death and Age.
ASHFIELD.				
R. B. Bement, -	1808	- - -	-	Bedford, O.
W. Bement, -	1806	Dartmouth, -	1828	Elmira, N. Y.
J. Cross, -	1797	- - -	-	Wheaton, Ill.
A. Dyer, -	1798	- - -	-	West Hawley.
A. Lilley, -	1797	Williams, -	1824	Pewaukee, Wis.
*E. Paine, -	1797	Amherst, -	1823	1836, 39.
J. C. Paine, -	1806	- - -	-	Gardner.
W. P. Paine, -	1802	Amherst, -	1827	Holden.
M. Parker, -	1815	" - -	1838	Weyauwega, Wis.
S. Parker, -	1779	Williams, -	1806	Ithaca, N. Y.
C. S. Porter, -	1803	Amherst, -	1827	Boston.
*F. Sears, -	1779	Williams, -	1804	1811, 33.
*O. M. Sears, -	1818	" - -	1842	1853, 35.
*P. Smith, -	1759	Brown, -	1786	1834, 75.
P. Taylor, -	1793	- - -	-	Sheldon, Vt.
M. E. White, -	1803	Dartmouth, -	1828	Northampton.
F. Williams, -	1814	Williams, -	1838	Bloomfield, Ct.
BERNARDSTON.				
*S. C. Allen, -	1772(?)	Dartmouth, -	1794	1842, 70.
*E. Wollage, -	1769(?)	" - -	1791	1847, 78.

TABLE No. V—Continued.

Names.	Birth.	College	Grad.	Present Residence, or Death and Age.
BUCKLAND.				
*J. Edson, - -	1773	Dartmouth, -	1794	1805, 32.
W. A. Nichols, - -	1800	Amherst, -	1834	Chicago, Ill.
L. R. Phillips, - -	1806	Williams, -	1836	Sharon.
D. Rood, - -	1818	" -	1844	Umbazi, Africa.
L. Taylor, - -	1813	Middlebury,	1839	Francestown, N. H.
CHARLEMONT.				
J. Ballard, - -	1805	Williams, -	1827	Grand Rapids, Mich.
R. Hawks, - -	1788	" -	1811	South Hadley.
T. M. Hawks, - -	1821	" -	1844	New York City.
L. Leonard, - -	1812	- -	-	Moscow, N. Y.
D. Rice, - -	1816	Amherst, -	1837	Troy, O.
COLERAINE.				
O. Johnson, - -	1801	Williams, -	1829	Beaver Dam, Wis.
A. G. Loomis, - -	1820	" -	1844	Bethlehem, Conn.
E. Loomis, - -	1823	" -	1847	Bedford.
L. Lyons, - -	1807	Union, -	1827	Waimea, Sand'ch Isl.
*Luke Lyons, - -	1791	- -	-	1845, 53.
J. McGee, - -	1789	Williams, -	1814	Greenfield, N. H.
*W. Riddel, - -	1768	Dartmouth, -	1793	1849, 82.
*H. Wallis, - -	1767	" -	1791	1848, 81.
CONWAY.				
*J. Baker, - -	1763	- -	-	1833, 65.
*E. Billings, - -	1749	Yale, -	1772	1825, 76.
R. S. Billings, - -	1819	Amherst, -	1847	Andover.
*A. B. Clary, - -	1801	- -	-	1833, 38.
D. Clary, - -	1798	- -	-	Beloit, Wis.
*S. Clary, - -	1782	- -	-	1831, 49.
D. Dickinson, - -	1770	- -	-	New Bremen, N. Y.
H. G. O. Dwight, - -	1803	Hamilton, -	1825	Constantinople, Ty.
*S. M. Emerson, - -	1785	Williams, -	1810	1841, 55.
S. Fisher, - -	1777	" -	1799	Orange, N. J.
*W. Fisher, - -	1775	" -	1805	1840, 65.
J. A. Nash, - -	1798	Amherst, -	1824	Amherst.
E. W. Root, - -	1820	Yale, -	1844	Williamsburg.
J. K. Ware, - -	1793	Amherst, -	1824	Canandaigua, N. Y.
S. Ware, - -	1781	Williams, -	1808	S. Deerfield.
W. Ware, - -	1784	- -	-	Clear Creek, N. Y.
DEERFIELD.				
H. P. Arms, - -	1799	Yale, -	1824	Norwich, Ct.
S. R. Arms, - -	1789	Williams, -	1818	Springfield, Vt.
*J. Bordwell, - -	1732	Yale, -	1756	1811, 79.
*Z. Clapp, - -	1796	Dartmouth, -	1821	1837, 41.
O. Cooley, - -	1801	Union, -	1827	Chesterfield, Ill.

TABLE No. V—Continued.

Names.	Birth.	College.	Grad.	Present Residence, or Death and Age.
J. Hawks, Jr., -	1823	Amherst, -	1847	Newport, Ind.
*E. Hindsdale, -	1706	Harvard, -	1727	1763, 67.
E. Hitchcock, -	1793	- - -	-	Amherst.
A. Johnson, -	1802	Union, -	1827	Peru, Ind.
*A. Sanderson, -	1808	Amherst, -	1834	Wellington, O.
*R. Wells, -	1743	Harvard, -	1764	1834, 92.
*E. Williams, -	1688	" -	1708	1742, 55.
*S. Williams, -	1693	" -	1713	1782, 90.
*W. Williams, -	1699	" -	1719	1751, 62.
*E. Wright, -	1815	Yale, -	1840	1852, 37.
ERVING.				
GILL.				
W. M. Richards, -	1805	Williams, -	1832	Waukegan, Ill.
S. H. Riddel, -	1800	Yale, -	1823	Boston.
J. Wellman, -	1793	- - -	-	Lowell, Vt.
GREENFIELD.				
*E. Billings, Jr., -	1750	Harvard, -	1775	1806, 56.
C. C. Corse, -	1803	Amherst, -	1830	East Smithfield, Penn.
J. F. Griswold, -	1795	Yale, -	1821	Washington, N. H.
C. P. Russell, -	1801	- - -	-	" D. C.
S. M. Woodbridge, -	1819	New York Un.	1839	New Brunswick, N. J.
HAWLEY.				
O. W. Cooley, -	1816	Williams, -	1841	Granville, Ill.
*M. L. Farnsworth, -	1799	Union, -	1825	1838, 40.
P. Field, -	1794	Amherst, -	1822	North Pitcher, N. Y.
T. A. Hall, -	1813	Williams, -	1838	Lee.
U. Hitchcock, -	1782	" -	1806	Ware.
J. King, -	1792	" -	1816	Athens, Greece.
F. Lilley, Jr., -	1812	" -	1838	Hume, N. Y.
*A. Longley, -	1809	- - -	-	1851, 41.
M. M. Longley, -	1815	Oberlin, -	1842	Chatham Centre, O.
I. Oakes, -	1795	Williams, -	1823	Oakland, N. Y.
A. C. Page, -	1806	Amherst, -	1829	Holland.
J. Taylor, -	1817	" -	1843	Wenham.
*O. A. Taylor, -	1801	Union, -	1825	1851, 50.
R. Taylor, -	1811	Amherst, -	1837	Manchester.
T. A. Taylor, -	1809	" -	1835	Slatersville, R. I.
*T. H. Wood, -	1772	Williams, -	1799	1842, 71.
HEATH.				
S. T. Allen, -	1809	Amherst, -	1833	New York City.
J. Leavitt, -	1794	Yale, -	1814	" "
L. Smith, -	1802	Williams, -	1829	Honolulu, Sand. Isl.

TABLE No. V—Continued.

Names.	Birth.	College.	Grad.	Present Residence, or Death and Age.
D. H. Thayer, -	1825	Union, -	1849	Nunda, N. Y.
J. C. Thompson, -	1804	Amherst, -	1829	Holyoke.
LEVERETT.				
L. A. Field, - -	1821	Amherst, -	1846	Marlboro'.
*L. Field, - -	1780	Williams, -	1799	1820, 40.
W. S. Smith, -	1821	Amherst, -	1848	New York City.
*A. Williams, -	1782	Dartmouth, -	1804	1816, 34.
LEYDEN.				
MONROE.				
MONTAGUE.				
L. R. Eastman, -	1809	Amherst, -	1833	Berkley.
*W. Gunn, - -	1815	Union, -	1840	1851, 36.
J. Marsh, - -	1796	Amherst, -	1824	Lodi, Mich.
NEW SALEM.				
J. L. Armes, - -	1811	Amherst, -	1836	Mason, N. H.
C. Clark, - -	1790	Middlebury, -	1814	Truxton, N. Y.
J. Taylor, - -	1781	Brown, -	1809	Northbridge.
NORTHFIELD.				
*C. Alexander, -	1755	Yale, -	1777	1828, 72.
*J. R. Field, - -	1795	Dartmouth, -	1822	1828, 33.
*L. Field, - -	1796	Williams, -	1821	1839, 42.
T. P. Field, - -	1814	Amherst, -	1834	Amherst.
F. Janes, - -	1808	- - -	-	New York City.
ORANGE.				
ROWE.				
*J. W. Clary, - -	1786	Middlebury, -	1808	1835, 48.
N. Cressey, - -	1777	Williams, -	1805	Portland, Me.
P. Smith, Jr., -	1789	Brown, -	1812	Deerfield.
S. W. Streeter, -	1810	- - -	-	Henrietta, N. Y.
SHELBURNE.				
A. Chandler, - -	1782	Burlington, -	1807	Greenfield.
R. Childs, - -	1819	- - -	-	Gilmanton, N. H.
D. T. Fisk, - -	1819	Amherst, -	1842	Newburyport,
*E. Fisk, - -	1785	Williams, -	1809	1833, 49.
*P. Fisk, - -	1792	Middlebury, -	1814	1825, 33.
S. Fisk, - -	1828	Amherst, -	1848	Amherst College.
*R. Hubbard, Jr., -	1782	Williams, -	1803	1840, 57.
G. Lyman, - -	1802	Amherst, -	1827	Marlboro', N. H.

TABLE No. V—Continued.

Names.	Birth.	College.	Grad.	Present Residence, or Death and Age.
T. Packard, Jr., -	1802	Amherst, -	1823	Shelburne.
*L. Pratt, - -	1799	" -	1826	1837, 38.
SHUTESBURY.				
D. Ball, - - -	1796	Union, -	1828	Canton, China.
*O. Hill, - - -	1781	- - -	-	1844, 63.
S. W. Leonard, -	1802	Williams, -	1827	West Monroe, N. Y.
SUNDERLAND.				
*E. Billings, - -	-	Harvard, -	1731	1760. (?)
E. F. Cooley, - -	1781	Nassau Hall,	1806	Trenton, N. J.
J. Field, - - -	1772	Dartmouth, -	1792	Charlemont.
A. Graves, - - -	1815	- - -	-	Heath.
*H. N. Graves, -	1806	Yale, - - -	1826	1852, 46.
A. O. Hubbard, -	1800	" - - -	1824	Barnet, Vt.
*J. Hubbard, - -	1702	" - - -	1724	1765, 62.
*O. G. Hubbard, -	1805	Amherst, -	1829	1852, 47.
R. B. Hubbard, -	1803	Union, -	1829	Sunderland.
WARWICK.				
J. Fisk, - - -	1770	Dartmouth, -	1791	New Braintree.
*M. Fisk, - - -	1759	" - - -	1786	1842, 83.
N. Gould, - - -	1798	Amherst, -	1825	Northville, Ill.
J. L. Hatch, - -	1825	" - - -	1849	Gloucester.
F. Leonard, - -	1817	Knox, - - -	1846	Lyonsville, Ill.
S. L. Pomroy, -	1799	Brown, - - -	1820	Boston.
L. Wheaton, - -	1817	Amherst, -	1845	West Gloucester.
WENDELL.				
W. H. Beaman, -	1813	Amherst, -	1837	North Hadley.
*J. Sawyer, - -	1792	Williams, -	1813	1822, 30.
WHATELY.				
*P. Belden, - - -	1811	Amherst, -	1833	1849, 38.
*P. Chapin, - - -	1783	Middlebury,	1808	1839, 56.
L. W. Chapman, -	1820	- - -	-	Monroetown, Penn.
*A. Sanderson, -	1808	Williams, -	1802	1817, 37.
R. P. Wells, - -	1818	Amherst, -	1842	Jonesborough, Tenn.

HISTORY OF FRANKLIN ASSOCIATION,

FRANKLIN COUNTY, MASS.

THE Orthodox Congregational Ministers in the several towns which now constitute Franklin County, formerly belonged to the Hampshire Ministerial Association. August 2, 1803, the Northern Association of Hampshire County set off, at their request, eight members of their body, to be called the North Western Association of Hampshire County. The following is a list of those eight members, viz., John Emerson of Conway, Joseph Field of Charlemont, Jonathan Grout of Hawley, Theophilus Packard of Shelburne, Nehemiah Porter of Ashfield, Preserved Smith of Rowe, Josiah Spaulding of Buckland, and John Taylor of Deerfield. The first meeting of this new body was held in Rowe, Sept. 20, 1803, and the following members were present, viz., Messrs. Field, Grout, Packard, Smith and Spaulding; also Rev. Jesse Edson of Halifax, Vt., became a member at this meeting. The Constitution of the Association was adopted at Shelburne, April 10, 1805. In 1813, after the county of Franklin was organized, the title of "Franklin Association" was adopted.

Two members of the Association, viz., Revs. Joseph Field and Preserved Smith, became Unitarians, and their connection with the Association was discontinued.

Two licentiates of the Association also became Unitarians, viz., Rev. Samuel Clarke, who died at Burlington, Vt., in 1827, and Rev. Preserved Smith now of Deerfield.

The following is a list of the eight ministers whom the Association has ordained as Evangelists:—

Rev. Stalham Clary,	ordained at Shelburne in 1823.
" John F. Griswold,	" " 1825.
" Hiram Smith,	" " 1830.
" Alvah C. Page,	" Charlemont, 1831.
" Anson Dyer,	" Hawley West, 1831.
" Lowel Smith,	" Heath, 1832.
" John Eastman,	" Charlemont, 1834.
" Pomroy Belden,	" Warwick, 1837.

In 1834, the Association, after a long examination of certain charges preferred against Rev. Anson Dyer, for unministerial conduct, withdrew their fellowship from him as a minister of the gospel.

Some of the principal regulations by which this body is governed are subjoined. Their meetings are held on the first Tuesdays of February, May, August and November, at 2 o'clock, P. M., and are continued till noon the following day. A public meeting is held and a discourse preached by one of the body. Their exercises among themselves consist of prayers, written performances, and discussions of subjects. The Assembly's Shorter Catechism has been adopted as a brief summary of their theological views and the basis of their union.

Ninety-three members have belonged to this Association. In the following catalogue, brief sketches are given of those who have not already been noticed in this work, as pastors of churches, or as originating from the county:—

MEMBERS OF FRANKLIN ASSOCIATION.

1.* *Rev. John Emerson* joined in 1803, and died in 1823. See the account of Conway pastors.

2. *Rev. Joseph Field* joined in 1803, and his membership was discontinued in 1823 by a vote of the Association. See the account of Charlemont pastors.

3.* *Rev. Jesse Edson* joined in 1803, and died in 1805. See the account of ministers originating from Buckland.

4.* *Rev. Jonathan Grout* joined in 1803, and died in 1835. See the account of Hawley pastors.

5. *Rev. Theophilus Packard, D. D.*, joined in 1803, and is still a member. See the account of Shelburne pastors.

6.* *Rev. Preserved Smith* joined in 1803, and withdrew in 1821. See the account of Rowe pastors.

7.* *Rev. Josiah Spaulding* joined in 1803, and died in 1823. See the account of Buckland pastors.

8.* *Rev. John Taylor* joined in 1803, and was dismissed in 1806. See the account of Deerfield pastors.

9.* *Rev. Roger Newton, D. D.*, joined in 1804, and died in 1816. See the account of Greenfield pastors.

10.* *Rev. Nehemiah Porter* joined in 1804, and died in 1820. See the account of Ashfield pastors.

11.* *Rev. Samuel Taggart* joined in 1804, and died in 1825. See the account of Coleraine pastors.

12.* *Rev. Amasa Cooke* joined in 1805, and died in 1816. See the account of Bernardston pastors.

13. *Rev. Moses Miller* joined in 1805, and was dismissed in 1846. See the account of Heath pastors.

14. *Rev. Josiah W. Canning* joined in 1806, and was dismissed in 1827. See the account of Gill pastors.

15.* *Rev. Thomas H. Wood* joined in 1807, and died in 1842. See the account of ministers originating from Hawley.

16.* *Rev. Alvan Sanderson* joined in 1808, and died in 1817. See the account of Ashfield pastors.

17. *Rev. Thomas Shepard* joined in 1819, and was dismissed in 1833. See the account of Ashfield pastors.

18. *Rev. Sylvester Woodbridge* joined in 1821, and was dismissed in 1823. See the account of Greenfield pastors.

19.* *Rev. Charles Jenkins* joined in 1822, and was dismissed in 1824. See the account of Greenfield pastors.

20. *Rev. Edward Hitchcock, D. D., LL.D.*, joined in 1822, and was dismissed in 1825. See the account of Conway pastors.

21. *Rev. Benjamin F. Clarke* joined in 1824, was dismissed in 1840, re-joined in 1843, and is still a member. See the account of Buckland pastors.

22.* *Rev. Wales Tileston* joined in 1825, and was dismissed in 1837. See the account of Charlemont pastors.

23. *Rev. William C. Fowler* joined in 1826, and was dismissed in 1828. See the account of Greenfield pastors.

24. *Rev. Eli Moody* joined in 1827, and was dismissed in 1831, re-joined in 1847, and was dismissed in 1853. See the account of Northfield pastors.

25.* *Rev. Daniel Crosby* joined in 1827, and was dismissed in 1833. See the account of Conway pastors.

26. *Rev. Theophilus Packard, Jr.*, joined in 1828, and is still a member. See the account of Shelburne pastors.

27. *Rev. Moses B. Bradford* joined in 1829, and was dismissed in 1833. See the account of Montague pastors.

28. *Rev. Caleb S. Henry, D. D.*, joined in 1829, and was dismissed in 1832. See the account of Greenfield pastors.

29. *Rev. Aretas Loomis* joined in 1829, and was dismissed in 1836. See the account of Coleraine pastors.

30. *Rev. James Sandford* joined in 1830, and was dismissed in 1832. See the account of Gill pastors.

31. *Rev. William Claggett* joined in 1831, and was dismissed in 1837. See the account of Wendell pastors.

32. *Rev. Bancroft Fowler* joined in 1832, and was dismissed in 1839. See the account of Northfield pastors.

33. *Rev. Anson Dyer* joined in 1832, and was excluded in 1834. See the account of ministers from Ashfield.

34. *Rev. Amariah Chandler, D. D.*, joined in 1833, and is still a member. See the account of Greenfield pastors.

35. *Rev. Mason Grovesnor* joined in 1833, and was dismissed in 1835. See the account of Ashfield pastors.

36. *Rev. Eliphalet Strong, Jr.*, joined in 1833, and was dismissed in 1835. Mr. Strong was born in Stafford, Ct., March 4, 1790; graduated at Amherst in 1828; studied theology with Rev. Nathan Perkins of East Amherst; was licensed in June, 1830; preached at Warwick and New Salem; was a settled pastor about three years at Hinsdale, N. H.; then preached in Tolland and Southwick; then, on account of the failure of health, relinquished preaching; in 1836 removed to Milton, Ill., and engaged in agriculture, where he still remains. Mr. Strong, in a letter to the author in 1853, professes to have become a Swedenborgian.

37. *Rev. Thomas Bellows* joined in 1834, and was dismissed in 1834. See the account of Greenfield pastors.

38. *Rev. Henry B. Holmes* joined in 1834, and was dismissed in 1836. See the account of Sunderland pastors.

39. *Rev. Tyler Thacher* joined in 1834, and was dismissed in 1844. See the account of Hawley pastors.

40. *Rev. Melancthon G. Wheeler* joined in 1834, and was dismissed in 1842. See the account of Conway pastors.

41.* *Rev. Benjamin Holmes* joined in 1835, and was dismissed in 1839. See the account of Montague pastors.

42. *Rev. John C. Thompson* joined in 1835, and was dismissed in 1837. See the account of Rowe pastors.

43. *Rev. Erastus Curtis* joined in 1836, and was dismissed in 1843. See the account of New Salem pastors.

44. *Rev. Burr Baldwin* joined in 1836, and was dismissed in 1838. See the account of Ashfield pastors.

45. *Rev. William M. Richards* joined in 1836, and was dismissed in 1843. See the account of Deerfield pastors.

46. *Rev. Roger C. Hatch* joined in 1836, and is still a member. See the account of Warwick pastors.

47.* *Rev. Solomon B. Ingram* joined in 1837, and died in 1840. See the account of Sunderland pastors.

48. *Rev. Horatio Flagg* joined in 1837, and ceased to be a member in 1851. See the account of Coleraine pastors.

49.* *Rev. Pomroy Belden* joined in 1837, and was dismissed in 1843. See the account of ministers from Whately.

50. *Rev. Horatio J. Lombard* joined in 1837, and was dismissed in 1841. See the account of Northfield pastors.

51.* *Rev. Samuel Washburn* joined in 1837, and was dismissed in 1841. See the account of Greenfield pastors.

52. *Rev. Stephen T. Allen* joined in 1838, and was dismissed in 1839. See the account of Charlemont pastors.

53. *Rev. Andrew Govan* joined in 1839, and was dismissed in 1842. See the account of Rowe pastors.

54. *Rev. Calvin Butler* joined in 1839, and was dismissed in 1841. See the account of Heath pastors.

55. *Rev. Martyn Cushman* joined in 1839, and was dismissed in 1840. Mr. Cushman was born in Kingston, Oct. 8, 1800; never graduated at any college; studied theology with Rev. Alvan Cobb of Taunton; was licensed by Taunton Association; preached in Dennis and Hanover and West Hawley; ordained as pastor in Acton, Me., April 9, 1833, and was dismissed from there in October, 1836; preached in Shutesbury about seven years from 1836; then, on account of the failure of his voice, relinquished public speaking, and engaged in agricultural pursuits for ten years in Amherst, and now resides in Taunton.

56. *Rev. Salmon Bennett* joined in 1839, and ceased to be a member in 1849. See the account of Wendell pastors.

57. *Rev. Preston Cummings* joined in 1840, and ceased to be a member in 1851. See the account of Buckland pastors.

58. *Rev. Frederick Janes* joined in 1840, and was dismissed in 1843. See the account of Bernardston pastors.

59. *Rev. Warren Allen* joined in 1840, and was dismissed in 1841. Mr. Allen was born at Fort Ann, N. Y., March 21, 1799; never graduated at any college; studied theology with Rev. Ichabod Hart; was licensed in 1834; was ordained as an Evangelist in New York State, July 8, 1835; preached in various places in New York, and in Erving and Irvingville a short time in 1840-1; never was settled as a pastor; became a Methodist in 1845; has preached more or less in the Methodist connexion; and now resides in Oswego, N. Y.

60. *Rev. Sereno D. Clark* joined in 1841, was dismissed in 1851; rejoined in 1853, and is now a member. See the account of Ashfield pastors.

61. *Rev. John D. Smith* joined in 1841, was dismissed in 1844; rejoined in 1848, and is now a member. See the account of Charlemont pastors.

62.* *Rev. Austin Cary* joined in 1842, and died in 1849. See the account of Sunderland pastors.

63. *Rev. Samuel Harris* joined in 1842, and was dismissed in 1851. See the account of Conway pastors.

64. *Rev. Josiah Fisher* joined in 1842, and was dismissed in 1845. See the account of Heath pastors.

65. *Rev. Henry Seymour* joined in 1843, and is still a member. See the account of Deerfield pastors.

66. *Rev. Lorenzo L. Langstroth* joined in 1843, and ceased to be a member in 1850. See the account of Greenfield pastors.

67. *Rev. Charles Kendall* joined in 1844, and is still a member. See the account of Bernardston pastors.

68. *Rev. John Eastman* joined in 1845, and is yet a member. See the account of Hawley pastors.

69. *Rev. Abraham Jackson* joined in 1846, and was dismissed in 1847. See the account of Deerfield pastors.

70. *Rev. James H. Merrill* joined in 1846, and is still a member. See the account of Montague pastors.

71. *Rev. Willard Jones* joined in 1846, and ceased to be a member in 1853. Mr. Jones was born in Hillsboro', N. H., July 17, 1809; graduated at Dartmouth in 1835; studied theology at Andover and Lane Seminary; ordained as a Foreign Missionary, July 4, 1839; labored as a missionary at Oroomiah, Persia, from 1839 till 1844, and then returned to the United States; and since then has preached in Windham, N. H., and from 1845 to 1850 in Northfield, and from 1850 to 1852 in North Orange, and from 1852 to 1853 in Middletown, Ct., and in 1854 in Pawtucket, R. I.

72. *Rev. Moses H. Wilder* joined in 1847, and ceased to be a member in 1851. See the account of Charlemont pastors.

73. *Rev. Charles Boyter* joined in 1847, and ceased to be a member in 1851. Mr. Boyter was born in Hull, West Riding, in Yorkshire, England, Feb. 2, 1798; pursued classical studies at the University of Pennsylvania, but did not graduate; studied theology at Andover, and finished the course there in 1825; was licensed by the Suffolk Association, June 21, 1825; was ordained as an Evangelist at Sharon, May 10, 1826; was installed at Springfield, N. H., June 10, 1829, and was dismissed from there Oct. 2, 1833; was installed at Truro, March 16, 1836, and dismissed from there, June 6, 1843; then removed to Orange and supplied there several years; and since about 1850, he has resided in Beverly, N. J.

74. *Rev. Noadiah S. Dickinson* joined in 1847, and was dismissed in 1853. See the account of Wendell pastors.

75. *Rev. William Miller* joined in 1847, and was dismissed in 1850. See the account of Gill pastors.

76. *Rev. Asa B. Smith* joined in 1848, and is still a member. See the account of Buckland pastors.

77. *Rev. Ezra Newton* joined in 1848, and was dismissed in 1850. See the account of Shutesbury pastors.

78. *Rev. George C. Partridge* joined in 1848, and is still a member. See the account of Greenfield pastors.

79. *Rev. Zolva Whitmore* joined in 1848, and was dismissed in 1850. Mr. Whitmore was born in Rutland, Vt., March 29, 1793; graduated at Union in 1818; studied theology with Dr. Emmons of Franklin; was settled as pastor at North Guilford, Ct., Sept. 5, 1821, and was dismissed from there, Aug. 31, 1846; supplied in Heath from 1848 to 1851; and was installed in Becket, Feb. 18, 1852, where he still resides.

80. *Rev. Cyrus W. Allen* joined in 1849, and was dismissed in 1853. See the account of Coleraine pastors.

81. *Rev. David A. Strong* joined in 1849, and is still a member. See the account of Deerfield pastors.

82. *Rev. Alfred E. Ives* joined in 1849, and is still a member. See the account of Deerfield pastors.

83. *Rev. Aaron Foster* joined in 1850, and is still a member. See the account of Charlemont pastors.

84. *Rev. Moses K. Cross* joined in 1850, and is still a member. See the account of Deerfield pastors.

85. *Rev. George F. Bronson* joined in 1851, and is still a member. See the account of Shelburne pastors.

86. *Rev. Henry B. Hosford* joined in 1851, and was dismissed in 1854. See the account of Sunderland pastors.

87. *Rev. Edward F. Brooks* joined in 1851, and is still a member. See the account of Gill pastors.

88. *Rev. George M. Adams* joined in 1851, and is still a member. See the account of Conway pastors.

89. *Rev. Alpheus Graves* joined in 1851, and is still a member. See the account of Heath pastors.

90. *Rev. William H. Gilbert* joined in 1852, and is still a member. See the account of Ashfield pastors.

91. *Rev. John Ferguson* joined in 1852, and is still a member. See the account of Whately pastors.

92. *Rev. Jeremiah Pomroy* joined in 1853, and is still a member. Mr. Pomroy was born in Southampton, May 2, 1804; graduated at Amherst in 1829; studied theology at Auburn; was licensed by the Genesee Consociation in the State of New York, Oct. 4, 1831; was employed several years as a missionary in Western New York; was ordained by the same body that licensed him as an Evangelist, October 7, 1833; was settled as pastor in Troy, N. H., Jan 6, 1836, and the sermon was preached by Rev. Lemuel P. Bates; was dismissed from there, Feb. 27, 1844; preached several years at Harrisville, N. H.; labored one year as a colporteur in Franklin County; began to supply in Rowe in 1852, where he is still preaching as a stated supply.

93. *Rev. James Tisdale* joined in 1853, and is now a member. Mr. Tisdale was born in Taunton, Nov. 7, 1799; graduated at Brown in 1821; studied theology with Rev. Alvan Cobb of Taunton; was ordained as pastor of the churches in Guildhall and Granby, Vt., Sept. 29, 1830, and was dismissed from those places, May 4, 1836; then preached four years at Dublin, N. H., and seven years at Gilsun, N. H., and since 1851 has preached as a stated supply in Shutesbury, where he still resides.

Of the 93 who have been members of the Association, 2 have been Foreign Missionaries; 20 are deceased; and 25 are now connected with it.

LICENTIATES OF FRANKLIN ASSOCIATION.

In the following list of preachers whom the Association has licensed, brief sketches are given of those who have not already been noticed in this work as pastors of churches, or as originating from the county.

1.* *Rev. Freeman Sears* was licensed 1805. See the account of ministers who originated from Ashfield.

2.* *Rev. Avery Williams* was licensed in 1805. See the account of ministers from Leverett.

3. *Rev. Noah Cressey* was licensed in 1806. See the account of ministers from Rowe.

4.* *Rev. John Alexander* was licensed in 1807. He was born in Merrimack, N. H., Oct. 4, 1765; never graduated at any college; pursued his studies in preparing for the ministry with Rev. Dr. Harris of Hopkinton, N. H., and with Rev. Dr. Packard of Shelburne. He was ordained as an Evangelist, but was never settled as a pastor. He spent his ministerial life as a missionary in Western New York. He died at Peruville in Groton, Tompkins County, N. Y., Aug. 28, 1830, aged 65. Rev. Samuel Parker preached his funeral sermon. His remains were interred in Fabius, N. Y. He buried his wife a short time previous to his death, and has two daughters living. The following epitaph is on his gravestone, viz: "The pious pilgrim and messenger of Jesus now sleeps in dust, to be waked in due season to life everlasting."

5. *Rev. Urbane Hitchcock* was licensed in 1708. See the account of ministers from Hawley.

6.* *Rev. Samuel Clark* was licensed in 1808. He was born in Brookline, July 8, 1782; graduated at Cambridge in 1805; studied theology with Rev. Dr. Pierce, and with Rev. Dr. Sanger of Bridgewater; was settled as pastor in Burlington, Vt., April 19, 1810, where he died, May 2, 1827, aged 44. Rev. George G. Ingersoll, his successor, published an obituary of him highly commendatory. Mr. Clark became a Unitarian.

7. *Rev. Amariah Chandler, D. D.*, was licensed in 1808. See the account of Greenfield pastors.

8.* *Rev. Robert Hubbard, Jr.*, was licensed in 1809. See the account of ministers from Shelburne.

9. *Rev. Ira M. Olds* was licensed in 1809. He was born in Marlboro', Vt., Oct. 21, 1783; graduated at Williams in 1808; studied theology with Rev. Dr. Packard of Shelburne; was a settled pastor for a long period over the churches in Lenox and Sullivan, N. Y.; was dismissed from them in 1832; then removed to South Lyon, Oakland County, Michigan, where he still lives and preaches occasionally.

10. *Rev. Rufus Pomeroy* was licensed in 1809. He was born at Southampton, Aug. 27, 1784; graduated at Williams in 1808; studied theology with Rev. Dr. Packard of Shelburne; was ordained as pastor at Salisbury,

Vt., Oct. 15, 1811, and dismissed from there, Nov. 20, 1816; then supplied two years in South Deerfield; was installed in Chester, Oct. 20, 1819, and was dismissed from there in 1827; was installed pastor in Otis, Feb. 15, 1832, and was dismissed from there, Aug. 6, 1835, but has continued to reside there till this time. When not settled in the ministry he has supplied destitute churches; and numerous powerful revivals have attended his ministerial labors.

11. *Hon. Byram Green* was licensed in 1810. He was born in Windsor, April 15, 1786; graduated at Williams in 1808; studied theology with Rev. Dr. Packard of Shelburne; preached in Pompey, N. Y., and in Henderson, N. Y., for short periods, but ill health constrained him to relinquish preaching. He was never settled as a pastor. He spent a short season in teaching on the island of Beaufort, S. C. For about forty years he has resided in Sodus, N. Y., and has been engaged in agricultural pursuits. He has been actively engaged in promoting the interests of religion, of Sabbath Schools, Bible Classes, and of Temperance, in the neighborhood of his residence. He has likewise held various civil offices,—Justice of the Peace, Judge, member of the State Assembly and of the Senate, Visitor and Inspector of the Military Academy at West Point, and member of Congress in 1844 and 1845. He still resides in Sodus, N. Y.

12.* *Rev. Ezra Fisk, D. D.*, was licensed in 1810. See the account of ministers from Shelburne.

13.* *Rev. Lyman Barrett* was licensed in 1810. He originated from Williamstown, and was born about 1780; graduated at Williams in 1808; studied theology with Rev. Dr. Packard of Shelburne; preached for several years in Phelps, N. Y.; was ordained at Naples, N. Y., May 21, 1815, where he remained about eleven years; in 1827 he removed to Howard, N. Y., and supplied the church in that place till 1834, and continued to live in the place and supply neighboring churches till 1838, when he removed to Peru, Huron County, Ohio, and died in Greenfield, Huron County, Ohio, Sept. 13, 1842, aged 62. Rev. Mr. Conger preached his funeral sermon. He left a widow who died in 1851, and four daughters and one son. His son resides in Marion, Marion County, Ohio. Rev. Mr. Barrett was employed many years as a missionary in the Counties of Yates and Livingston, N. Y., and preached in many other places in that state.

14. *Rev. William B. Stowe* was licensed in 1812. He was born in Marlborough, Jan. 1, 1782; graduated at Williams in 1811; studied theology with Rev. Dr. Packard of Shelburne; was ordained as pastor in Wilmington, Vt., July 15, 1812, where he remained three years; he then resided six years in his native place and supplied neighboring churches; in 1823 removed to Alexandria, N. Y., and preached there and in neighboring places ten years; in 1833 was settled in Mexico, N. Y., where he remained a few years, and then removed to Bergen, N. Y.; then resided with his children in various parts of New York State, and in 1851 removed from Addison, N.

Y., to Ridgeville Corners, Henry County, Ohio, where he now resides and preaches. He has one son who is a minister of the gospel.

15. *Rev. William Goodell* was licensed in 1813. He was born in Westminster, Vt., June 18, 1783; graduated at Middlebury in 1811, and was a tutor in that college for several years; studied theology with Rev. Dr. Packard of Shelburne; was settled as pastor in Grafton, Vt., in September, 1814; was installed in March, 1822, in Holland Patent, Oneida County, N. Y., and was dismissed from there in 1829; then preached for short periods in Deerfield, Russia, Lenox, Summerhill, Howard, and Napoli, all in New York. For about four years past he has been laboring as an agent of the American Tract Society in New York. His present residence is Cameron Mills, Steuben County, N. Y. His wife, who was Miss Mary Arms of Greenfield, died Sept. 14, 1850. He has buried two children, and has two living.

16. *Rev. Roswell Hawks* was licensed in 1813. See the account of ministers from Charlemont.

17. *Rev. Preserved Smith, Jr.*, was licensed in 1813. See the account of ministers from Rowe.

18.* *Rev. Luke Whitcomb* was licensed in 1814. He was born in Newfane, Vt., in 1789; graduated at Middlebury in 1813; supplied in Ashfield in 1814; was settled as a pastor in Townsend, Vt., Aug. 30, 1815; went to Georgia for his health in 1820, and died in Savannah, Ga., Jan. 2, 1821, aged 32. Rev. James Tufts of Wardsboro', Vt., preached a sermon at Townsend, Vt., on the occasion of his death; and Rev. Hosea Beckley of Dummerston, Vt., wrote a biography of him; both of which were published. The following is extracted from the biographical notice of him, viz.: "As a minister of Christ, the pastor of a church, and a preacher of the word, he possessed many and superior endowments. The fundamental doctrines of the gospel, as understood by Calvinists, he firmly believed, sincerely loved, and defended with ability. These doctrines were exemplified in his life and conversation."

19.* *Rev. Pliny Fisk* was licensed in 1815. See the account of ministers from Shelburne.

20. *Rev. Caleb Clark* was licensed in 1815. See the account of ministers from New Salem.

21.* *Rev. Statham Clary* was licensed in 1823. See the account of ministers from Conway.

22. *Rev. Hiram Smith* was licensed in 1824. He was born in Westfield, Sept. 21, 1800; graduated at Amherst in 1823; studied theology with Rev. Dr. Packard of Shelburne; was ordained as an Evangelist in Shelburne in 1830, and Rev. Aretas Loomis preached on the occasion; was never settled as a pastor; has preached at Wilmington and Dover, Vt.; among the Indians at Cattaraugus, N. Y.; Marcellus, N. Y.; Bristol, Michigan; Camden, Ohio; and for many years past has been living in Castalia, O., teaching and preaching, where he still resides.

23. *Rev. Amasa Converse D. D.*, was licensed in 1824. He was born in Lyme, N. H., Aug. 21, 1795; graduated at Dartmouth in 1822; studied theology at the Princeton Seminary; preached several years in Virginia; was ordained as an Evangelist in April, 1826; and the late Rev. Dr. Armstrong preached on the occasion; then became an editor of the "Family Visitor" in Richmond, Va., and ever since has been employed in the editorial department, and for some years has been editor of the "Christian Observer" in Philadelphia. He received his doctorate from Mississippi College at Clinton, Miss., in 1846.

24. *Rev. Samuel A. Bumstead* was licensed in 1825. He was born in Boston, Dec. 16, 1801; graduated at Middlebury in 1820; studied theology at the Princeton Seminary; preached several years in Boston, and was there ordained as an Evangelist in 1828, and the sermon was preached by Rev. James Sabine; was installed as pastor in Manayunk, Penn., Nov. 4, 1829, and in 1835 was settled as pastor of the church in Roxborough near by his other charge, and was pastor of both churches till 1841, when he resigned his charge of the Manayunk church, and has continued his connection with the church at Roxborough, Penn., till the present time.

25. *Rev. Edwards A. Beach* was licensed in 1826. He was born in Tinmouth, Vt., Sept. 6, 1796, and in early life removed to New Lebanon, N. Y.; graduated at Amherst in 1824; was ordained as pastor in Stephentown, N. Y., June 11, 1828; and the sermon was by Rev. Dr. Beman; was dismissed from there in May, 1834; was installed as pastor in East Groton, N. Y., in April, 1835, and the sermon was by Rev. N. E. Johnson; was dismissed from there in February, 1840; then removed to Ohio, and was settled as pastor in Homer, O., in November, 1843, and resigned his charge there in 1851 on account of ill health; and has been able to preach but little since. He now resides in Johnstown, Licks County, Ohio. In the early part of his ministry Mr. Beach preached in Northern Pennsylvania. Frequent and extensive revivals have attended his pastoral and ministerial labors.

26. *Rev. Theophilus Packard, Jr.* was licensed in 1826. See the account of Shelburne pastors.

27. *Rev. Horatio Flagg* was licensed in 1827. See the account of Cole-raine pastors.

28. *Rev. Moses B. Bradford* was licensed in 1827. See the account of Montague pastors.

29. *Rev. Hollis Read* was licensed in 1829. He was born in Newfane, Vt., Aug. 26, 1802; graduated at Williams in 1826; finished the theological course at Princeton Seminary in 1829; was ordained as an Evangelist by the Presbytery of Newburyport at Boston, Sept. 24, 1829; sailed as a Foreign Missionary for Bombay, Aug. 2, 1830, and was connected, for the most part, with the Ahmednugger Mission. He returned to this country in 1835; and has supplied in Babylon on Long Island; has been a pastor sev-

eral years in Derby, Ct.; and about six years in New Preston, Ct.; since 1851 he has resided in Orange, N. J., teaching and preaching. He has published several works, and, among others, the "Memoir of Rev. W. J. Armstrong, D. D."

30.* *Mr. William Eastman* was licensed in 1829. He was born in Granby, Jan. 4, 1796; graduated at Williams in 1817; engaged for several years in teaching; taught in Granby and in Georgia; studied theology at Princeton Seminary; labored as a colporteur in Kentucky; taught the Academy at Ovid, N. Y.; then removed to Newton, Calhoun County, Mich., where he engaged in agriculture, and preached as his health would allow. He died in Newton, Mich., Feb. 16, 1853, aged 57. Rev. A. W. Bushnell preached his funeral sermon. Mr. Eastman was never ordained. He buried his first wife in 1845. He left one child, a son. His second wife died Feb. 16, 1852.

31. *Rev. Anson Dyer* was licensed in 1829, and was excluded in 1834. See the account of ministers from Ashfield.

32. *Rev. Charles P. Russell* was licensed in 1830. See the account of ministers from Greenfield.

33. *Rev. Oren Johnson* was licensed in 1831. See the account of ministers from Coleraine.

34. *Rev. John Eastman* was licensed in 1833. See the account of Hawley pastors.

35. *Rev. John C. Thompson* was licensed in 1835. See the account of Rowe pastors.

36. *Rev. Alonzo Sanderson* was licensed in 1837. See the account of ministers from Deerfield.

37. *Rev. Lemuel Leonard* was licensed in 1838. See the account of ministers from Charlemont.

38. *Rev. Lebbeus R. Phillips* was licensed in 1838. See the account of ministers from Buckland.

39. *Rev. Francis Williams* was licensed in 1840. See the account of ministers from Ashfield.

40. *Rev. Alpheus Graves* was licensed in 1840. See the account of ministers from Sunderland.

41.* *Mr. Spencer S. Clark* was licensed in 1842. The following is extracted from an obituary of him, published in the New England Puritan, viz. "Died in South Deerfield, Oct. 12, (1844,) Mr. Spencer S. Clark, aged 29. Mr. Clark graduated at Amherst College in the class of 1839, and completed his theological studies at Auburn, in August, 1842. He immediately commenced preaching in West Groton, N. Y. He occupied this field of labor a little over a year. He won the affections of the people, and received earnest invitations to continue with them. But thinking that a situation in New England would be more congenial to his feelings, and better adapted to his talents, he returned to his father's, in South Deerfield, the

latter of part of November last, where he remained the greater part of the winter. In the spring he commenced preaching in Sullivan, N. H. He was rapidly working himself into the confidence and love of the people, and a settlement was mutually anticipated. On the 4th of July, he was invited to deliver an address in the open air. He took a violent cold, which, fastening on his lungs, in a little more than three months terminated in death." Mr. Clark was born in Southampton, Oct. 31, 1815, and commenced residing in South Deerfield in 1839. Rev. Sereno D. Clark preached his funeral sermon.

42.* *Rev. Alfred Longley* was licensed in 1843. See the account of ministers from Hawley.

43. *Rev. Thomas S. Norton* was licensed in 1844. He was born in New Braintree, Nov. 25, 1813, but spent his early life chiefly in Ware; graduated at Amherst in 1840; studied theology with Rev. Dr. Hawes of Hartford, Ct., and at East Windsor Hill; was ordained as pastor in Sullivan, N. H., Feb. 4, 1846, and Rev. Dr. Barstow of Keene, N. H., preached on the occasion. A revival was enjoyed under Mr. Norton's labors in 1853. He still continues in Sullivan.

44. *Rev. Orramel W. Cooley* was licensed in 1845. See the account of ministers from Hawley.

45. *Mr. Samuel Fisk* was licensed in 1853. See the account of preachers from Shelburne.

Of the 45 Licentiates of the Association, 2 became Foreign Missionaries; and 13 are deceased.

APPENDIX.

THE following statistical and historical matters relative to Franklin County are appended to the preceding pages, to present, in a compact and convenient form for reference, a variety of important general information respecting the county.

TABLE No. I.

This Table gives the dates of the incorporation of the towns in Franklin County; and the Valuation of the Polls and Property of each town, as established by the Legislature of Massachusetts, March 16, 1841, and April 28, 1851.

Towns.	Dates of Incorporation.	Valuation in 1841.	Valuation in 1851.
Ashfield, -	June 17, 1765,	\$326,945 00	\$525,901 00
Bernardston, -	March 6, 1762,	210,083 00	375,366 00
Buckland, -	April 14, 1779,	159,844 00	227,773 00
Charlemont, -	June 21, 1765,	221,941 00	361,311 00
Coleraine, -	June 30, 1761,	420,180 00	642,893 00
Conway, -	June 16, 1767,	422,558 00	679,492 00
Deerfield, -	May 24, 1682,	579,020 00	1,009,306 00
Erving, -	April 17, 1838,	58,785 00	154,821 00
Gill, -	Sept. 28, 1793,	180,386 00	293,207 00
Greenfield, -	June 9, 1753,	561,175 00	1,072,889 00
Hawley, -	Feb. 7, 1792,	175,187 00	273,212 00
Heath, -	Feb. 14, 1785,	195,811 00	263,640 00
Leverett, -	March 5, 1774,	162,473 00	266,704 00
Leyden, -	March 12, 1784,	170,897 00	199,268 00
Monroe, -	Feb. 21, 1822,	231,809 00	60,538 00
Montague, -	Dec. 22, 1753,	41,750 00	447,222 00
New Salem, -	June 15, 1753,	262,313 00	410,657 00
Northfield, -	Feb. 22, 1714,	436,876 00	726,681 00
Orange, -	Oct. 15, 1783,	289,298 00	686,974 00
Rowe, -	Feb. 9, 1785,	159,424 00	215,432 00
Shelburne, -	June 21, 1768,	255,944 00	470,874 00
Shutesbury, -	June 30, 1761,	177,954 00	248,125 0
Sunderland, -	Feb. 14, 1714,	183,279 00	316,442 00
Warwick, -	Feb. 17, 1763,	260,100 00	454,605 00
Wendell, -	May 8, 1781,	183,735 00	389,204 00
Whately, -	April 24, 1771,	220,927 00	438,772 00
		\$6,548,694 00	\$11,211,309 00

TABLE No. II.

This Table gives the Population of the Towns of the County according to the decennial Census of the United States, from 1790 to 1850.

Towns.	1790.	1800.	1810.	1820.	1830.	1840.	1850.
Ashfield, - -	1,459	1,741	1,809	1,748	1,732	1,610	1,394
Bernardston, - -	691	780	811	912	918	992	937
Buckland, - -	718	1,041	1,097	1,037	1,039	1,084	1,056
Charlemont, - -	743	1,090	1,107	1,231	1,194	1,127	1,173
Coleraine, - -	1,417	2,014	2,016	1,961	1,877	1,971	1,785
Conway, - -	2,092	2,013	1,784	1,705	1,563	1,409	1,831
Deerfield, - -	1,330	1,531	1,570	1,868	2,003	1,912	2,421
Erving, - -	-	-	160	331	488	309	449
Gill, - -	-	700	762	800	864	798	754
Greenfield, - -	1,498	1,254	1,165	1,361	1,540	1,756	2,580
Hawley, - -	539	878	1,031	1,089	1,037	977	881
Heath, - -	379	604	917	1,122	1,199	897	803
Leverett, - -	524	711	769	857	939	875	948
Leyden, - -	989	1,095	1,009	974	796	632	716
Monroe, - -	-	-	-	-	265	282	254
Montague, - -	906	1,222	934	1,074	1,152	1,255	1,518
New Salem, - -	1,543	1,949	2,107	2,146	1,889	1,305	1,253
Northfield, - -	868	1,047	1,218	1,584	1,757	1,673	1,772
Orange, - -	784	766	764	829	880	1,501	1,700
Rowe, - -	443	575	839	851	716	703	659
Shelburne, - -	1,183	1,079	961	1,022	995	1,022	1,239
Shutesbury, - -	674	930	939	1,029	986	987	912
Sunderland, - -	462	537	551	597	666	719	792
Warwick, - -	1,246	1,233	1,227	1,256	1,150	1,071	1,021
Wendell, - -	519	737	983	958	874	875	920
Whately, - -	736	773	891	1,076	1,111	1,072	1,101
	21,743	26,300	27,421	29,418	29,630	28,812	30,869

TABLE No. III.

This Table shows the number of Public Schools; the amount raised by tax for schools; the number of children between 5 and 15 years of age in town; the average attendance upon school in each of the towns; the ratable polls; the voters—all in 1852; and the State tax in 1853.

Towns.	No of Public Schools.	No. of Children between 5 and 15 in town.	Average Attendance.	Amount raised by Tax for Schools.	Ratable Polls.	Voters.	Tax in 1853.
Ashfield, -	14	342	249	\$800 00	385	365	\$288 00
Bernardston, -	6	239	182	500 00	248	217	201 00
Buckland, -	10	236	204	506 25	276	236	141 00
Charlemont, -	11	242	207	600 00	294	272	204 00
Coleraine, -	18	425	315	1,000 00	435	408	348 00
Conway, -	16	418	266	980 75	444	409	369 00
Deerfield, -	16	431	327	1,293 00	650	550	540 00
Erving, -	3	95	77	250 00	145	115	90 00
Gill, -	6	172	132	500 00	189	165	153 00
Greenfield, -	10	550	386	2,200 00	643	503	570 00
Hawley, -	9	229	161	500 00	215	198	153 00
Heath, -	9	205	177	600 00	179	162	144 00
Leverett, -	7	205	149	410 00	234	198	153 00
Leyden, -	5	164	130	400 00	153	145	111 00
Monroe, -	4	62	43	167 00	64	59	36 00
Montague, -	14	338	309	1,014 00	374	323	252 00
New Salem, -	12	294	250	1,000 00	369	289	228 00
Northfield, -	14	359	286	1,000 00	477	418	390 00
Orange, -	13	360	320	1,000 00	445	411	369 00
Rowe, -	7	154	123	500 00	163	144	120 00
Shelburne, -	10	268	222	800 00	290	290	252 00
Shutesbury, -	10	249	170	600 00	218	204	141 00
Sunderland, -	7	170	168	700 00	209	188	171 00
Warwick, -	10	220	178	715 71	256	221	240 00
Wendell, -	11	192	136	450 00	260	197	210 00
Whately, -	8	237	149	650 00	311	281	240 00
	260	6,856	-	\$19,136 71	7,866	6,968	\$6,117 00

COURTS IN THE COUNTY.

Supreme Court.—Judges. Chief Justice, Lemuel Shaw.

Associate Justices, Charles A. Dewey, Theron Metcalf, George T. Bigelow, B. F. Thomas, and Pliny Merrick.

Sittings.—Greenfield, 3d Tuesday in April and 2d Tuesday in September.

Common Pleas.—*Judges.* Chief Justice, Daniel Wells.

Associate Justices, E. Mellen, J. C. Perkins, H. Byington, E. R. Hoar, H. W. Bishop, and G. N. Briggs.

Sittings.—*Greenfield,* 3d Monday in March, 2d Monday in August, and 2d Monday in November.

Probate Court.—*Judge,* Franklin Ripley; *Register,* Charles Mattoon.

Sittings.—*Greenfield,* 2d Tuesdays of February, March, and May; 4th Tuesday in August, 2d Tuesday in October, 1st Tuesday in November, and 3d Tuesday in December.

Conway, 1st Tuesday in February and 3d Tuesday in July.

Charlemont, 3d Tuesdays in May and October.

Orange, last Tuesday of April and 3d Tuesday of September.

Northfield, on the Wednesdays next after the last Tuesdays of April, and the third Tuesday in September.

Shutesbury, (Lock's Village,) on Friday next after the last Tuesday of April, and the Friday next after the 3d Tuesday of September.

(All acts providing for holding Probate Courts in Warwick and Wendell were repealed in 1850.)

Clerk of the Courts, George Grennell.

Register of Deeds, Almon Brainard.

COUNSELORS.

Greenfield.—David Aiken, Charles Allen, D. W. Alvord, A. Brainard, G. T. Davis, W. T. Davis, G. Grennell, Whiting Griswold, S. O. Lamb, H. G. Newcomb, H. G. Parker, George D. Wells, and David Willard. *Charlemont.*—Sylvester Maxwell. *Coleraine.*—William Lanfair. *Deerfield.*—Pliny Arms, and J. A. Saxton. *Montague.*—Jonathan Hartwell. *Orange.*—R. D. Chase, and Stephen Emery. *Shelburne* (Falls).—S. F. Field, and Arthur Maxwell. *Sunderland.*—H. W. Taft.

PHYSICIANS.

Ashfield.—Sidney Brooks, Charles L. Knowlton, and J. Warren. *Bernardston.*—John Brooks, and E. W. Carpenter. *Buckland.*—Josiah Trow. *Charlemont.*—Stephen Bates, D. B. Hawks, and M. F. Potter. *Coleraine.*—A. C. Dean, and C. Puffer. *Conway.*—Henry A. Collins, E. D. Hamilton, and G. W. Hamilton. *Deerfield.*—G. F. Gale, N. Gilman, and W. M. Trow. *Gill.*—Joel Lyons. *Greenfield.*—James Deane, D. D. Fisk, Daniel Hovey, E. H. R. Revere, L. D. Seymour, and S. Stearns. *Heath.*—Cyrus Temple. *Montague.*—David Bradford, Anson Cobb, and George Wright. *Leyden.*—Edwin Haynes. *Leverett.*—David Rice. *New Salem.*—Robert Andrews, and E. G. Williams. *Northfield.*—Phillip Hall, M. S. Mead, and E. Stratton. *Orange.*—Edward Barton, and H. A. Meachum. *Rowe.*—H. Gould. *Shelburne.*—D. S. Beals, George Bull, C. M. Duncan, S. J. W. Tabor, and Milo Wilson. *Shutesbury.*—Lewis Bemis. *Sunderland.*—N.

G. Trow. *Warwick*.—Amos Taylor. *Wendell*.—Lucius Cook. *Whately*.—Chester Bordwell 2d, and Myron Harwood.

BANKS.

Greenfield Bank.—Capital \$200,000.
 Franklin County Bank.—Capital \$150,000.
 Franklin Savings Bank.—Deposits \$180,000.

PAPERS.

Gazette and Courier, Greenfield, S. S. Eastman, Publisher.
 American Republic, “ C. J. J. Ingersoll, “
 Franklin Democrat, “ C. Mirick, “

SOCIETIES.

Franklin County Agricultural Society, organized May, 1850.
 Franklin District Medical Society, organized 1851.
 Common School Association of Franklin County, organized 1846.

PRODUCTIONS AND FACTORIES.

In 1850, there were raised in Franklin County, of corn, 223,359 bushels; of potatoes, 185,114 bushels; of hay, 52,766 tons; produced of butter, 833,266 pounds; and there were 4 cotton factories, 8 woollen factories; 16 grist mills, 54 saw and planing mills; 3 iron founderies; 21 tanneries; 2 manufactories of cutlery, 4 manufactories of edged tools, 12 of brooms, 18 of cabinet ware, 17 of boots and shoes, and 10 of agricultural implements.

BENEVOLENT CONTRIBUTIONS.

The Orthodox Congregational people of the county have patronized the following Benevolent Societies—and the Bible Society has been patronized more or less by other denominations, viz.:—

The Hampshire Missionary Society for Domestic Missions, embracing what are now Hampshire, Hampden, and Franklin Counties, was formed at Northampton, Jan. 5, 1802. The contributions of Franklin County to this society, in 1803, were \$279 20.

The Foreign Missionary Society of Franklin County, was organized June 30, 1812.

The Bible Society of the county, was formed Oct. 21, 1817.

The Education Society of the county, auxiliary to the American Education Society, was formed Oct. 29, 1817.

The Domestic Missionary Society of the county, was formed Aug. 5, 1828.

These and various other Benevolent Societies of the county have held their anniversaries together since 1832, and for many years have had their annual reports published together.

The following Table exhibits the amount contributed each year, for the ten last years, to all the objects of benevolence, by all the Orthodox Congregational churches and societies in the county, except those in Whately.

In 1844,	-	-	-	-	-	-	-	\$3,751	87		
" 1845,	-	-	-	-	-	-	-	3,846	42		
" 1846,	-	-	-	-	-	-	-	5,077	38		
" 1847,	-	-	-	-	-	-	-	5,775	42		
" 1848,	-	-	-	-	-	-	-	4,783	50		
" 1849,	-	-	-	-	-	-	-	5,500	29		
" 1850,	-	-	-	-	-	-	-	7,835	47		
" 1851,	-	-	-	-	-	-	-	5,526	71		
" 1852,	-	-	-	-	-	-	-	5,019	68		
" 1853,	-	-	-	-	-	-	-	5,088	63		
Total in ten years,								-	-	\$52,205	19

RECOMMENDATION OF FRANKLIN ASSOCIATION.

Resolved, That this Association have learned with pleasure that Rev. Theophilus Packard, Jr. has in press and soon to be published, a History of the Churches and Ministers of Franklin County, together with a History of Franklin Association; and in view of the importance of the work, its great interest to the county, and the well-known accuracy and ability of the compiler in statistical and historical inquiries, we desire to recommend, and feel a strong confidence in recommending the work to the churches of the county and to the inhabitants generally.

HENRY SEYMOUR, *Moderator*.
JAMES H. MERRILL, *Scribe*.

South Deerfield, Mass., May 3, 1854.

ERRORS CORRECTED.

- Page 22. 1st and 24 lines, for *March 26*, read *April 29*.
“ 37, 16th line from the bottom, for 1771, read 1773.
“ 43, 17th line from the top, for *6th*, read *4th*.
“ 175, 24 line from the top, for *and are*, read *which is*.
“ 209, 3th line from the bottom, for *excited*, read *excite*.
“ 293, after the 3th line from the bottom, insert the following:—*Rev. H. M. Bridge,*
a Methodist minister from Northfield, has very recently become a Congrega-
tional minister.
“ 297, 13th line from the top, for *P. W. Bridge*, read *J. W. Bridge*.
“ 364, 10th and 11th lines from the bottom, for *ordained*, read *organized*.
“ 332, 13th line from the top, for *his*, read *this*.
“ 394, 9th line from the top, for 1350, read 1750.

The following Table exhibits the amount contributed each year, for the ten last years, to all the objects of benevolence, by all the Orthodox Congregational churches and societies in the county, except those in Whately.

In 1844,	-	-	-	-	-	-	-	\$3,751	87
" 1845,	-	-	-	-	-	-	-	3,846	42
" 1846,	-	-	-	-	-	-	-	5,077	38
" 1847,	-	-	-	-	-	-	-	5,775	42
" 1848,	-	-	-	-	-	-	-	4,782	50

the Churches and Ministers of Franklin County, together with a History of Franklin Association; and in view of the importance of the work, its great interest to the county, and the well-known accuracy and ability of the compiler in statistical and historical inquiries, we desire to recommend, and feel a strong confidence in recommending the work to the churches of the county and to the inhabitants generally.

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South Deerfield, Mass., May 3, 1854.

